





XVII. 23. 28

36. & 37

WATSON

YEOZET

mines

waterfall

BANNAH RIVER

canal

crossed by bridge



A Scholastical
HISTORY
of the
Canon of the
HOLY SCRIPTVRE

or
The Certain and Indubitable
Bookes thereof as they are Received
in the CHVRCH of ENGLAND.

Compiled
By D. COSIN D. of P. &
M. of S. P. C. in the University
of CAMBRIDGE now deceased

*S. Luk. XVI.
Habent Moisen et Prophetas Audient illas.*

LONDON

Printed for TIMOTHY GARTHWAITE at the
little North doore of St. Pauls Church, 1607.

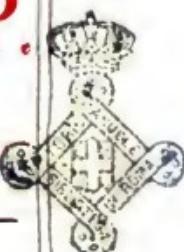
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R E V E R E N D O
I N C H R I S T O P A T R I , A C D O M I N O

D^{no.} Matthæo
ELIENSI EPISCOPO.

A N T I Q U A E F I D E I V I R O ,
E T I N R E B U S S A C R I S
E X E R C I TAT I S S^{M O}.

D O C T R . E T R E L I G . I N E C C L . A N G L .

~~A D S E R T O R I A C C O N F E S S O R I~~
M A X I M O .

V E R A E I N V I C T . Q U E M A G N A N I M I T A T I S
P R A E S U L I .

E T C O L L . S . P E T R I I N A C A D . C A N T A B R .
P A T R O N O .

J O H . C O S I N ^o D E C . P E T R O B .
E J U S D . F I D E I , D O C T R . R E L I G I O N I S ,
E C C L E S I A E E T C O L L .
A D M I N I S T E R
H A N C S U A M H I S T . S C H O L A S T I C A M
E S A C R I S P A G I N I S ,
V E T E R I B . Q U E A C R E C E N T I O R . S C R I P T I S
A D O R N A T A M
A T Q U E A V I R I S R E R . D I V I N . P E R I T I S
L E C T . E T A P P R O B A T A M ,
L . M . D . D . D .

1. **INTRODUCTION** AND **METHODS**
2. **RESULTS**
3. **DISCUSSION**

2010-11-12 10:30:00

THE
CANON of SCRIPTURE,
Recited
In the VIth Article of Religion,
Set forth by
The CHURCH of ENGLAND.
An. Dom. MDLXII.

HOly Scripture containeth all things necessary to salvation; So that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of the Faith, or be thought requisite, or necessary to salvation.

In the Name of the HOLY SCRIPTURE, we do understand those CANONICAL BOOKS of the OLD and NEW TESTAMENT, of whose Authority was never any doubt in the CHURCH.

The NAMES and NUMBER of the
CANONICAL BOOKS.

<i>Genesis.</i>	<i>I. Of Samuel.</i>	<i>The B. of Hester.</i>
<i>Exodus.</i>	<i>II. Of Samuel.</i>	<i>The B. of Job.</i>
<i>Leviticus.</i>	<i>I. Of Kings.</i>	<i>The Psalms.</i>
<i>Numbers.</i>	<i>II. Of Kings.</i>	<i>The Proverbs.</i>
<i>Deuteronomy.</i>	<i>I. Of Chronicles.</i>	<i>The B. of Ecclesiastes.</i>
<i>Joshua.</i>	<i>II. Of Chronicles.</i>	<i>The Songs of Salomon.</i>
<i>Judges.</i>	<i>I. Of Esdras.</i>	<i>IV Greater Prophets.</i>
<i>Ruth.</i>	<i>II. Of Esdras.</i>	<i>XII Lesser Prophets.</i>

A 2 AND.

The Canon of Scripture.

AND the other BOOKS (as Hierome saith) the Church
dost read for Example of Life, and Instruction of Manners;
but yet dost it not apply them to establish any Doctrine.

SUCH are THESE following.

The Third Book of Esdras.	Baruch the Prophet.
The Fourth Book of Esdras.	The Song of the Three Children,
The Book of Tobias.	The Story of Susanna,
The Book of Judith.	Of Bel and the Dragon,
The rest of Esther.	The Prayer of Manasses.
The Book of Wisdom.	The First Book of Maccabees.
Jesus the Son of Sirach.	The Second Book of Maccabees.

ALL the BOOKS of the NEW TESTAMENT, as they
are commonly received, we do receive and accept them CAN-
ONICAL.

THE

THE
NEW CANON of SCRIPTURE.

First set forth by

The COUNCIL of TRENT,

And after confirmed, and declared to
be received with other Articles of Faith by
the BULLS of Pope PIUS the IVth.

Anno Dom. M D LXIV.

CONC. TRID. ~~anno~~ IV. DECRET. I.
Decret. de CANON, SCRIPTURIS.

SS. Synodus.—Presidentibus in ea Tribus Apostolice Sedis Legatis... Perspiciens Veritatem salutarem & morum disciplinam contineri in LIBRIS SCRIPTIS, & SINE SCRIPTO TRADITIONIBUS, — Orthodoxorum Patrum Exempla sequuta, OMNES LIBROS tam Veteris quam Novi Testamenti, (cum utriusque unus Deus sit Auctor,) nec non TRADITIONES ipsas, tum ad Fidem, tum ad Mores pertinentes, tanquam vel ore tenus à Christo, vel à Sp. S. dictatas, & continua Successione in Ecclesiâ Catholicâ conservatas, PARI PIETATIS AFFECTU, AC REVERENTIA suscipit & veneratur.

SACRORUM vero LIBRORUM Indicem huic DECRETO adscriendum censuit, ne cui dubitatio suboriri possit, quinam sint, qui ab ipsa Synodo suscipiuntur.

Sunt vero infra scripti

Test. V. Quinque Mosis, Jos. Judic. Ruth, IV Reg. II Paralip.
Eldaz I. & II, qui dicitur Nhem, TOBIAS, JUDITH, Hester, Job,
Psalterium David, CL Psal. Parab. Ecclesiastes, Cantic. Canticorum,
SAPIENTIA, ECCLESIASTICUS, Iaias, Hieremias cum BARUCH, Ezech. Daniel, XII Proph. Minores, DUO MACCABEORUM I. & II.

Test. N. Quatuor Evang, &c.

The New Canon of Scripture.

Si quis autem LIBROS IPSOS INTEGROS CLM OMNIBUS
SUIS PARTIBUS, Prout in Ecclesiâ Catholicâ legi consueverunt, &
in veteri vulgarâ Latina Editione habentur, pro SACRIS ET CA-
NONICIS NON suscepserit ; & TRADITIONES PRÆDICTAS
sciens & prudens contempserit, ANATHEMA sit.

Omnis itaque intelligent, quo ordine, & viâ ipsa Synodus, post
jactum fidei Confessionis fundamentum, sit progressura ; & quibus
potissimum TESTIMONIIS, AC PRÆSIDIIS IN CONFIR-
MANDIS DOGMATIBUS, & Instaurandis in Ecclesia Moribus,
sit usura.

BULLA PAPÆ PII QUARTI

*Super Forma Juramenti Profess. Fidei.
Juxta Concil. Trid. in fine ejusdem Conc.*

ITEM OMNIA à SS. TRID. SYNODO tradita, definita & de-
clarata indubitanter recipio, atque profiteor; Simulque contraria
OMNIA—DAMNO, REJICIO, ANATHEMATIZO. Hanc VE-
RAM CATHOLICAM FIDEM, Extrà quam NEMO SALVUS
ESSE POTEST, veraciter teneo, & eandem integrum à meis te-
neri curaturum me spondeo, voveo ac juro. Sic Me Deus adjuvet;
& hæc S. Dei Evangelia, &c.

TO



To the READER.

IN this Scholaſtical History I give an Account of the Canonical and undubitate Books of Holy Scripture, as they are numbred * in the VI Article of Religion ſet forth by the Church of England, and have been received by the Catholick Church in all ſeveral Ages ſince the time of the Apoſtles, till the Church of Rome thought fit to compoſe and drefſe up a New-Additional Canon thereof for themſelves in their late Council of Trent.

Where it was one of the firſt things they did, to lay this Foundation for all their New Religion which they built upon it; “That the Apocryphal Writings and Traditions of Men, were nothing inferior, nor leſſe Canonical, then the Sovereign Dictates of God as well for the Confirmation of Doctrinal Points pertaining to Faith, as for the Ordering of Life and Manners; but that both the One and the Other ought to be embraced with the ſame Affection of Piety, and received with the like religious Reverence; not making any difference between them.

Those Writings of holy and learned men, who have been, next after the Prophets and Apoſtles, as the ſhining Lights of the world in their ſeveral Generations before us, we reverence and honour in their kind; and those Eccleſiaſtical Traditions, which have been in uſe among us, and tend to the better preservation of Order and Piety in that Religion only, * which was once delivered.

* V. Art.
VI. Eccl.
Ang. Su-
p̄ecit.

V. Decret.
Con. Trid.
Supr̄e-
citat.

* 3. Iud.
v. 3. Fidei
ſimil Sana
His tradi-
tar.

To the Reader.

vered to the Saints, we acknowledge and receive, as far as their own variable Nature and Condition requireth, with all due regard; but to make either of These Equal in Dignity or Authority with the Divine will and Word of God, as the Masters of the Assembly at Trent have done; and above all this, to Canonize a Tradition, which was not so much as a Tradition received in their own Church before, (as will appear by this present History,) nevertheless commanding it to be received as a necessary Article of Faith, under pain of their unhallowed Curse, and the Peril of Eternal damnation, this is so high and transcendent a presumption, as that God himself hath laid his Curse upon it; whereof it concerneth them to take heed, least what they have vainly laid upon others, do not effectually reach to themselves, and fall upon their own heads.

But after this manner they began to set up their first doctrinal Tradition, in their last Council, at Trent; which they call an Oecumenical Council, as if all the Bishops in Christendom had been there present, and voted in it; when it is well known, that at the same ^a time, wherein this their Additional Canon of Scripture was first made, (which was then done chiefly by the procurement of ^b Catharin, and his Faction there, whose credit had otherwise been quite lost, having been much impased already, by his former and fierce ^c Opposition herein against the writings of Cardinal Cajetan, the far more learned and Catholick Doctor of the Two,) it consisted not of above ^d Fifty Persons in all; among whom some of them were only ^e Prelates Titular, and hired with Pensions to serve the present turn:

— And the rest of their Traditions that follow, (wherein now confiscketh the very Life and Being of their peculiar and proper Religion, that differeth from Ours, and the true Catholick Religion of every Church, and every Age before them) having been confirmed by ^f Pope Pius his Bull, and made so many. * New Articles of their Faith, (as the former was) are all alike.

^f Bulla
Pape Pii
^{IV.} Super

^f Quia iuramentum Professiois fidei. Sub finem Catec. Trid V. Nbm. 158. * Ad cap Cum Christus, Era
tra De Hereticis. Papa p[ro]test inducit novos Articulos fidei Et Leo X dissimbat Lutheri propo-
siitionem, Ceterum est in manu Ecclesie vel Papa prout non esse statuerit Articulos fidei.

To the Reader.

As first. I. "That's the Church of Rome is the MOTHER
"and Mistresse of all other Churches; which is not only said
against the Truth of all Ecclesiastical History, and the publick
b Declaration of an ancient General Council (the Second a-
mong the first four) received and approved by all good Christians,
but likewise against the express words of the ¹ Golpel it self, and
against the common sense and knowledge of all persons that can but
read or hear it. II. That ^k the Pope of Rome is the Monarch or
"Head of the Vniversal Visible Church, the Vicar or De-
"puty of Christ, and in that Sovereign Authority the true
"Successor of S. Peter, as Prince of the Apostles; by ver-
"tue whereof his Papal Determinations and Prescripts are
"to be obeyed, in what matter so ever he shall be pleased
"to declare himself. I will not now mention the infamous Pow-
er, (that otherwhiles he hath assumed to himself,) of deposing a just
and lawfull King from his rightful Inheritance; or of freeing his

^g Conc. Trid. Sess. 7. Can. 3. de Bapt. Si quis dixerit, in Ecclesia Romana, qua omnium Ecclesie-
am MATER est, & Magistra, non esse, &c. Anathema sit. Et Sess. 22, de Sacr. Miss. cap 8. A
Santa Romana Ecclesia, Omnim Ecclesiarum MATRE, &c. Et in Bolla predicta. Juxta hanc &
non aliam formam Professionem Fidei solemnius fieri—prædicto mandamus bujusmodi sub te-
nore; Ego N. firma fide credo & profiteor omnia & singula—Item credo & agno, o Romanam Ecclesi-
am Omnim Ecclesiarum MATREM esse Magistrum. Extra hanc fidem nemo potest esse Salvus.
^b Concil. Constantiopol. i. in Epist. Synodali ad Damasum Papam, & Rom. Synodum. Tis 3 y
miseris & miseri & Errantioribz & Regnandis, &c. i. S. Luke 24. verle 47. And that Re-
pentance and Remission of sins should be preached in his Name to all Nations, beginning at Jerusalem.
^k Ex ipsi Pontificis Disturbanti Hildebrandi sive Greg. VII. in Concil. gen Rom. Unicum est No-
men in mundo. Papa videt. Rom. Item. Solus Romani Pontifex jure dictior universalis. Addit
Greseris Jesuita, iure divino. Concil. Lvd. gen. sub Greg. X. ut habetur in Sexto decreto, Tit. de E-
ccles. ubi Romanus Episcopus est Vicarius Christi, Successor Petri. Rector Universalis Eccle-
siz. Concil. Flor. sub Eng. IV. Definimus Romanum Pontificem in universum orbem tenere
Principatum, & Successorem esse B. Petri Apostolorum principis, reverum Christi Vicarium, to-
tiusque Ecclesie Caput & omnium Christianorum, &c. Concil. Later. sub Leone X. Sess. 8. Papa
Rey Regum & Orbis Terrarum Monarcha; & Sess. 9. Adorabunt eum omnes Reges Terra. Om-
nis illi hat in Caelo & in Terra tradita est potestas. Et Sess. 1. Pastor aterius Petri Successores
Vicarios suos instituir, quibus ita obediens necesse est, ut qui non obedierit, morte moriatur. Conc.
Trid. (wherein all the former Decrees were confirmed) Sess 14.c. 7. Pontifices Max. pro Suprema
potestate; sibi in Ecclesia universi traditi, &c. Et Bolla Pii IV. prædicti de professione fidei; Ro-
mano Pontifici B. Petri, Apostolorum Princepis, Successori, ac Iesu Christi Vicario veram obedi-
entiam spendo, ac juro; cetera item omnia à Sacris Canonibus & eccl. concil. se præci-
pue Tridentina Synodo tradita, definita, & declarata, indubitanter recipio arque profiteor, si-
molumque contraria omnia—denso, rejecio, & anathematizo. Hinc veram Catholicam fidem, extra
quam nemo salvus esse potest, sponte profiteor, & teneo, & constantissime à meis, tenet, & de-
veri curaturum me roveo ac juro, &c.

To the Reader.

natural and sworn Subjects from their Bond of Faith and Allegiance towards him ; (which are the Dictates of Pope Hildebrand;) But I note only at present the Authority that he asserteth over the Scriptures of God (the Subject of all our History,) which ¹ He and his ² Followers make to be greater than any those Scriptures have ; for it is another of the same Pope's Dictates, confirm'd by the Bull of Pius the IV. in his ³ Profession of the Tridentine Faith, " That ⁴ the Canonical ⁵ Scriptures themselves shall be no Canonical Scriptures, " unless he gives them Authority and Allowance so to be. which is as much as to say, that when he ⁶ pleaseth, he may take away all Authority from them. III. Then, ⁷ " That all Scriptures are to be expounded according to the Sense of this Roman Church ; which must herein be held to be the only Judge ; and to follow the unanimous consent of the Ancient Fathers. IV. Next, That there are ⁸ truly and properly Seven Sacraments, neither more nor less, instituted by Christ himself in the New Testament. V. " That ⁹ in their Masse there is a Real Transubstantiation of the Elements into the Body and Blood of Christ, ¹⁰ remain-

I. *Greg. VII. dictatus in Concil. Rom. Supr̄ citat.* m. *Silvij. Prier. Rom. dial. adv. Luth.* Ejus enim (Pontificis) auctoritas major est quam Scriptura. n. *Ubisq; ad. Cetera omnia à Sacris Canonibus, &c.* (whereof this Dictate of Greg. is one.) o. *Didat. 16. Supr̄ citati.* Nullum Capitulum nullusque Liber Canonium habetur ab eo illius auctoritate. Nicol. Pap. I. *Can. & Romanor. dist. 19.* Vetus & Novum Testamentum sunt recipienda, non Codici Canonum annexa, sed quod de illis recipiendis S. Papa Innocentii proposita est sententia, cuius auctoritate unumque recipiendum est. Addit. *Baronius ad Ann. 153. n. 224.* Ab arbitrio enim Pontificis Rom. penderet, quid velit esse in universa Ecclesia Sacrae Scripturæ. Im. *Presbyter alter Congreg. Orationis Tbam. Beatus, dum Romana Curia.* Episque Pontifici adulatio, eis usque prohibetur, ut affirmet (De Sign. Eccl. I b. 6. cap. 10.) Q. dicitur isto latro & impudenter dictum. Divinam Scripturam esse majoris auctoritatis, quam sit Ecclesia. (i.) P. R. p. *Quod Tertullianus Ethnici reponebat, Apolog. cap. 5.* Apud vos de Humano Arbitriatu Divinitas penitatur nisi Homini Deus placuerit, Deus non erit. Nam Papa (ut habetur in Glossa ad Cap. Quarto, Th. 7. Primi Decretal. ad verba, Veri Dei vicem,) dicitur habere celeste Arbitrium ; & ideo etiam Naturam rerum immutare potest—quis in his, quae vult, ei est pro ratione voluntas ; nec est qui ei dicat, Cor ita facis ? &c. Item, *Gloss. in Extravag. Job. 22. Tit. de verborum Signif. cap. Cum inter. Credere Dominum Deum nostrum Papam—sic non posse statuere, prout statuit, haereticum censeretur.* q. *Concil. Trid. Sess. 4. Decret. de usu S. Scr. & Bull. Pii Quartii.* Sacram Scripturam iuxta eum Sentiam, &c. r. *Concil. Trid. Sess. 7. Can. 1. de Sacram. in genere.* Si quis dixerit, &c. Anathema sit. Et Bulla. gradill. Profiteor VII esse Sacraenta, &c. f. *Concil. Trid. Sess. 13. Can. 1.* Ibid. Can 4. ing.

To the Reader.

“ing after the Communion is done; and likewise “ a pro-
“ per and propitiatory Sacrifice there offered up by the
“ Priest for the Sinnen of the Quick and the Dead, the same
“ that Christ offered upon the Crosse. VI. That when ^x the
“ Priest receiveth the Sacrament alone, and when ^y he
“ giveth to others but under one kinde only, yet it is a law-
“ ful, and a compleat Communion, * notwithstanding that
our Saviour otherwise appointed it. VII. That after ^z this
“ Life there is a ^z penal Purgatory to be undergone for
“ the Expiation as well of venial Sins, as the payment of
“ temporal punishments due to mortal sins; and that dead
“ mens souls there detained are help'd by the Suffrages of
“ the Living, and the saying of Masses. VIII. That ^a The
“ Saints above in heaven, (or any whom it shall be the Popes
“ pleasure to Canonize) ought to be religiously invocated;
“ and that they ^b understand as well the mindes as the
“ words of those that pray to them. IX. That ^c Whoso-
“ ever will not fall down before Reliques and ^d Images, to
“ kisse and worship them according to the present practise
“ of the Church of Rome, and the Decrees of the Second
“ Council at Nice, are to be accursed and damned. X. That
“ the plenary power and present use of Indulgences, ^e was
“ ordained and left by Christ in his Church, which
“ anciently put the same into practise; and that the de-
“ nial hereof ought to be anathematiz'd. XI. And lastly,

* Ibid. Sess. 22. cap. 2. & Can. 1. Et in Bull. Prof. Fidei: Profiteor Pariter in Miss: offerri Deo
verum, proprium, & propitiatorium Sacrificium, &c. Et fieri conversionem, &c. quam Cath.
Eccles. Transubstantiationem appellat. ^x Conc. Trid. Sess. 22. Can. 8. de Sacr. Miss. ^y Ibid.
Sess. 21 & Can. 1, 2, 3 de Com. sub utraque. Bull. prædict. Fatoe etiam sub altera tantum specie rotum,
&c. verumq[ue] Sacramentum sumi. * Synod Constanti. Hoc non obstante, quod Christus Do-
minus sub utraque specie instituerit, &c. administraverit. ^z Conc. Trid. Sess. 6. de Justificat.
Can. 30. & Sess. 22. de Sacr. Miss. Can. 3. & Sess. 25. decret. de Puig Item, Bull. prof. præd. ^a Ibid.
Sess. 25. decret. de Invocac. Sanctor. ^b Ibid. Voce vel Mente supplicare. ^c Ibid. Affirma-
tes Sanctorum Reliquiis venerationem non deberi, damnandi sunt. ^d Ibid. Ut per Imagines
quas osculari, & coram quibus procumbamus Christum adoremus & Sanctos veneremur, id quod
de Nicenz Synodi decretis est sanctissimum. — Si quis autem his decretis contraria fenerit, Anath-
ematis. ^e Ibid. decret. de Indulg. Poecetas conferendi Indulgencias à Christo Ecclesie concessa
est, que etiam antiquissima temporibus illa uia fuerit. Usus igitur Indulgentiarum retinendus est,
& contradicentes Anathemate damnandi.

To the Reader.

"That ^f all the Definitions, Decrees, Canons, and Declarations made in their former Councils, and especially in this their last Councel of Trent, ought to be wholy and inviolately, undoubtedly and devoutly professed, taught, preach'd, and received as the true Catholick Faith, out of which none can be saved.

^f Ibid. de recip. decr. Conc. Ut que decreta sunt, ab omnibus devotè recipientur, & fideliter obseruentur. Item Bull. prof. fidei. Cetera item omnia à Sacris Can. & Occum. Conc. & præcipue à Sacro sancta Trid. Synodo tradita, definita & declarata indubitate recipio atque profiteor; simulq; contraria omnia damno, rejeicio atque anathematizo. Hanc veram Catholicum fidem, &c. integrum & inviolatam veraciter teneo, & ab aliis tenerl, &c. me curaturum juro.

But all these New Traditions, as they have no ground in Scripture, so have they as little Testimony of Antiquity to be brought for them; out of both which we prescribe against them all.

For it is but a vain pretence of Antiquity, and a mere abusing of the World, when they go about to make simple people believe, that all which they profess and believe hath the consent of all Ages for them, and that all the Ancient Fathers and Bishops of the Church never taught, nor believed otherwise then they now do.

The Truth and Strength of which their Assertion, in one of their peculiar and prime Traditions, first set forth in their late Assembly at Trent, I examine in this History. whereby I trust it will be made manifest to the Reader, That those Men, who do now so busily endeavour to seduce the Sons and Daughters of the Church of England from the Grounds and Truth of our Religion, which is no other then what we have received from Christ and his Universal Church, termed nevertheless by them a New Church, and a New Religion, that began in the dayes of King Henry the VIII. (which is as true, as if they shoud say, A sick person began then first to live, when he recovered from the disease and distemper that was before upon him; for we are the same Church still, (as be the same person,) that we were before, though in a better estate and health of our soules, in a greater soundnesse and purity of Religion, then indeed we were before, when they had to do with it, and infested us;) that these Men, I say, who untruly term us Novelists, are in truth themselves the greatest

To the Reader.

greateſt Novelists of any in the World besides : And must be content (both in this peculiar Article of their Religion, which we now set forth and examine through the several Ages of the Church, and likewise in others, which we may, by the grace of God, examine in the like manner hereafter,) to come beſide in time, after dores of those Novelists, and diſturbors of true Religion, that now bear vogue among us.

It is a matter of Fact this, that is here tryed, which may be put to a Jury of Twelve Men, that have no lawful Exception to be taken against them ; but I give them more, and put it to many ſuch, one after another ; that there may be no war. which in ſuch Cases, as this is, will be the faireſt way of Trial to finde out the Truth, and leave the Reader to judge of it, on whose ſide it standeth.

In the gathering of my Witneſſes together, and Collecing this Scholaſtical Hiſtory, I muſt acknowledgē to owe ſomewhat unto thoſe learned Men, that have heretofore taken pains in this behalfe, as well at home in our own Church, as abroad in others. Yet (let it be ſaid without derogation from any of them,) this Book hath beene judg'd, by * Him that firſt requested me to make it a part of my Imployment, (thoſh he was a * Person well able to have more perfectly done it himſelf,) and by other Men of knowl-edge, (Profeſſors of true Religion and Learning,) who have read it after him, and many times moved him to commit it to the Preſſ ; that it would give more ample ſatisfaction, and clear the Paſſages in Antiquity from the Objeſtions that ſome late Authors on the Roman ſide bring againſt us, then thoſe other Writings of Home or Foreiſn Divines have done, that are extant in this kinde. For beſides the whole Frame and order of the Book, inſiſting upon the right and beſt way of enquiry into this matter by an Historical Diſquiſition of the Uniuerſal Tradition and Teſtimony of Gods Churc̄h herein unanimously delivered in all Ages from the Apoſtles Times (and before) to ours ; My Observations as I paſſe along both through the Ancient and Later Writers that have ſaid any thing of this Subject, are many of them New ; and where I have followed others, even there alſo I have added much of my own, to advance and maniſt the Truth that is in them ; having no other aim, then

* Mr. P.
Gunning.

bere-

To the Reader.

herein to be serviceable to the Truth of God, set forth and professed by the Church of England; which Truth we endeavour, in these wavering and lapsing times, to preserve entire and upright among us.

My Discourse is continued, and not interrupted with quotations of Authors, which I have diligently searched, and placed, all the way, in the Margin. The language that I use, is familiar, clear, and inoffensive, (which I trust will make it the more acceptable,) for I neither affect, nor approve any other.

But if I may unwittingly have said any thing, that shall be found to disagree either with any passage in the Holy Scriptures, or with the consent of Antiquity in the Sense and Interpretation of those Scriptures, (which yet, I hope well, will not be found;) I do here beforehand revoke and unsay it already.

At my Retirement in
Paris this 17 Feb.
1657.

Job. Cofin.

AN



AN ADDITION Of Certain TESTIMONIES to be Noted

For the clearer understanding of
divers places in this Book.

Ad. NUM. I.

S. Augustinus de Civit. Dei, Lib. XI. cap. III.

Filius Dei prius per PROPHETAS, deinceps per SEIPSUM, postea per APOSTOLOS, quantum SATIS esse judicavit, loquutus, etiam SCRIPTURAM condidit, quae CANONICA nominatur, Eminentissimæ Auctoritatis, cui Fidem habemus de his Rebus, quas ignorare non expedit, nec per nos ipsos nosse idonei sumus.

Alph. Tostatus prefat. in Matth. q. V.

Magna, imò maxima omnium Auctoritatum, que sub Cœlo esse potest, est Auctoritas S. SCRIPTURÆ.

Ad NUM. II.

Thom. Primiæ, q. 1. in corp. Art. X.

Innititur fides nostra Revelationi Apostolis & Prophetis factæ, qui CANONICOS LIBROS scriperunt; non autem Revelationi, sed quæ fuerit ALIUS DOCTORIBUS facta.

Ad NUM. VIII.

Joh. Gerson de vita Sp. Lett. 2.

Hic aperitur modus intelligendi illud Augustini dictum [Ego Evangelio non crederem, nisi Ecclesia Catholica me commoveret Auctoritas; contr. Ep. fundam. cap. 5.] Ibi enim Ecclesiam sumit pro Primitiva Congregatione fidelium eorum, qui Christum viderunt, audierunt, & sui Testes extiterunt.

Th. Wald. doctrinal. Lib. 2. cap. 21.

Sufficiat Universali Ecclesie pro praeconio potestatis sue moder-

nae, quod olim hoc fecerit, unde gloria potestatis ejus valeret ad posteros; ita quod adhuc sine Primae Ecclesie auctoritate (qua est auctoritas Testificandi, sicut postea explicit) Scriptura aliqua nec legi poterit, nec haberi pro certâ. Et hoc sapuit, cum diceret Augustinus, *Evangelio non crederem, &c.*

Non laudo superclium, quod quidam attollunt, volentes occasione hujus *Dicti Decretum Patrum* in Ecclesia majoris esse auctoritatis, culminis, & ponderis, quam sit Auctoritas Scripturarum. Quod quidem non tam videtur ineptum, quam fatuum; nisi quis talis dicat, Philippum fuisse maiorem Christo, quando induxit Nathaniel ad credendum, Christum esse illum, quem scripsit Moses in Lege & Prophetis, sene cuius auctoritate (testimonia) tunc non advertillset. Et si sic, dicat conformiter, Parentes nostros carnales aut Pedagogos esse altiores & eminentiores Christo; quia Eorum auctoritate (testimonia) ab infancia didicimus, quid de Christo sit credendum, quid sperandum.

Joh. Driedo de Ecl. Script. & Dogm. l. 4. c. 4.

Augustinus autem cum dicit, *Ego Evangelio non crederem, nisi me Catholica Ecclesia commoneret auctoritas*, intelligit de Ecclesia Catholica, quæ fuit ab initio Christianæ fidei, secundum successionem Episcoporum crescens ad hæc usque tempora; quæ sane Ecclesia complectitur Collegium Apostolorum, qui Christum & miracula ejus videntes, Doctrinamque fidei ex ore ejus audientes, SCRIP-
TURAS TRADIDERUNT.

Gerard. Joh. Vossius, Prof. in dissert. de Geneal. Christi.

Unde potius Codices eos, qui CANONEM SCRIPTURÆ conficiunt, à Prophetis esse & Apostolis profectos colligatur, quam quod secuti apud Nationes lampada alii aliis dabant, ita, conge- que certius Ecclesia, fidelis Scripturarum custos, has ipsas, quasi de manu in manus, TRADIDERIT Nobis? Ne vero offendit aliquis debet, quod de Scripturis, ut Traditionibus loquar; cum bæ in iis, quæ Apostoli TRADIDERE, familiam ducant.

Ad NUMERO. XII, XIII. & XLIII.

Vinc. Lirin. Commonitor. Cap. 4. 25. 39.

Quicquid non unus, aut duo tantum, sed omnes pariter uno codemque consensu aperte, frequenter, perleveranter tenuisse, scripsisse, docuisse cognoverimus; quicquid UNIVERSALITER TRADITUM sit, quod UBIQUE, quod SEMPER, quod ab OMNIBUS creditum, id pro indubitate, certo, ratioque habeatur.

Quicquid verò, quamvis ille Sanctus & Doctus, quamvis Episcopus, quamvis Confessor & Martyr, præter omnes, aut etiā contra Omnes senserit, id inter Proprias & Occultas (Apocryphas) & privatas opiniunculas à communis, publicæ, ac generalis Sententia auctoritate secretum sit.

Antiqua Sanctorum Patrum Consensio non in omnibus Divinæ Legis Quartiunculis, sed solum, certè præcipue, in fidel Regulâ, magno nobis studio investiganda est, & sequenda.

Ad NUM. CXCIX. in Margine.

Conr. Hornanus de Sacra Scriptura.

Consensus enim Ecclesie non est Principium constitutivum rerum credendarum, sed confirmativum seu roborativum tantum.

Ad Corollarium post NUM. ult.

Vinc. Lärinen. Commonitor. Cap. 2. 3^a antepenult.

Qui in fide sanus atque integer permanere vult, duplice modo munire fidem suam, Domino adjuvante, debet, DIVINÆ LEGIS AUCTORITATE, tūm deinde ECCL. CATHOLICÆ TRADITIONE: Non quia CANON SCRIPTURÆ solus non sibi ad universa sufficiat, sed quia verba Divina pro suo plerique arbitratu interpretantes, varias opiniones, erroreque concipient.

Pbi. Melanthon, Resp. ad Clerum Colon.

Regulam doctrinæ sequimur certam, SCRIPTA PROPHETARUM & APOSTOLORUM; Symbola Apostolicum, Nicenom, & Athanasii; Sententias Synodorum veterum, quæ probantur, Nicenæ, Byzantinæ, Ephesinæ, Chalcedonensis, & similia purioris Ecclesie vetusta Testimonia. Nec dubitamus hoc genus doctrinæ, quod profertur Ecclesie nostræ, verè esse Conensem Ecclesie Catholicæ.

Ecclesie Nostræ habent evidens & firmum Testimonium Primæ Ecclesie, quod non dubito Omnim Posteriorum judiciis oppondere, qui veterem Doctrinam, veteresque Ritus multis Erroribus contaminarunt.

Mart. Chemnit. 1. Parte Exam. Conc. Trid. de Traditionib.

Simplices veritas firmiter fundata, & sibi bene conscientia nec refutardar, nec subterfugit vera Antiquitatis Testimonia.

Nullum

Nullum est dubium, Primitivam Ecclesiam accepisse ab Apostolis & viris Apostolicis non tantum TEXTUM, ut loquimur, SCRIP-
TURÆ, verum etiā legitimam & nativam Ejus Interpretatio-
nem.

Fatemur nos ab illis dissentire, qui fingunt Opiniones, quæ nul-
la habent Testimonia ullius Temporis in Ecclesia; Sentimus etiam
nullum Dogma in Ecclesiâ Novum, & cum TOTA ANTIQUI-
TATE pugnans recipiendum.

A



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Count of *Mirandula* adhereth firmly to *S. Jerome*, as to the common voice of the Church. CLXVIII. *Jac. Faber Stapulensis.* CLXIX. *Jod. Clichtoveus.* CLXX. *Lud. Vives.* CLXXI. *Georg. Venetus*, all witnesses for us. CLXXII. *Erasmus* (now in great reputation with all men, but the Monks that hated him,) His Testimony for the ancient Church, and for his own time. Censured by many for other matters, but not for his judgement and belief in this particular. CLXXIII. *Card. Cajetan* the Oracle of Divines that then lived. His large and expresse Testimony for the Article of Our Church. His explication of *S. Aug.* and the Council of *Carthage*, reconciling them to *S. Jerome*, and the Council of *Laodicea*. Ten yeeres before the Council began at *Trent*, all this went for good Catholick Doctrine, even at *Rome* it selfe. *Catherin* insulted over *Cajetan* as a Dog over a dead Lion. No man wrote against him in his life-time. CLXXIV. *Catherin* (who was the first that set forth the New-Canon) reprehended and derided by his own friend, for opposing *Cajetan* and the Church herein. CLXXV. *Job. Driedo* imployed to write against *Luther*, acknowledgeth the Apocryphal Books to be out of the Scripture-Canon. CLXXVI. So doth *Job. Ferri*. CLXXVII. And the several Translations of the Bible, set forth by *Pagnin*, *Braliolus*, *Birkman*, *Rob. Stephen* and *Vatablus*. CLXXVIII. A Recapitulation of the former Testimonies in all the severall Parts and Churches of Christendome.

CHAP. XVIII.

The new Decree of the Council at Trent against all the former Testimonies of the Universal Church.

p. 204.

CLXXIX. Against all these a few men at Trent made a Decree,

of the Chapters.

Decree, to controul the whole Christian world ; And the Pope, when he confirmed this Decree, commanded it to be held as a necessarie Article of Faith, without which No man might be saved. CLXXX. Whereby they have miserably rent the Church in pieces. CLXXXI. A Brief History of the Calling, Assembling, and Proceedings, in the Council of Trent. The Reformation of Abuses begun in Luther's time. Pope Leo the Tenth, sendeth out his Bull, and commandeth that both Luther and all his Adherents (among whom were the Duke of Saxony, and divers Princes of the Empire,) should be driven out of their Countries. The Princes for the preventing of further Trouble and Schisme, desire a free and generall Council in some convenient place of Germanie. But Pope Leo (to whom it was dreadfull to heare of such a Council,) declined it, and presently dyed.

CLXXXII. Adrian the Sixth his Successor promiseth Reformation, but lived not to doe any thing in it. CLXXXIII. Clement the Seventh likewise, that followed him, studiously avoyded the Calling of a Council, and dyed not long after. CLXXXIV. But the next Pope (Paul the Third,) upon certaine conditions made with the Emperor, condescended to have called at Mantua in Italy. Which came to nothing ; as did also a Second Summons that he made of it to Vicenza ; and at last he sent forth his Bull of Indiction to have it held at TRENT by all Bishops and Abbots that were sworne to his Obedience.

CLXXXV. Publick Protestations set forth against it.

CLXXXVI. The Council deferr'd. CLXXXVII. The League betweene the Emperor and the King of England ; at which the Pope stormeth.

CLXXXVIII. The Emperor and the French King agree to reform the Court of Rome, and to restore the Church to her ancient Puritie ; which made the Pope to begin and order the Council to his owne best advantage. CLXXXIX. His Instructions to his Legates. CXC. His Oecumenical Council made up first with Twenty, and after with Early threes Prelates, Titular Bishops, and Pensioners to the Pope, sent to increase the Number. CXCI. The first four Sessions

A Table and Summary

Sessions. Their *Anathema* added to their *Decree* for their *New Canon of Scripture*. CXCII. Against which many learned men pleaded there; but the *Voyces* of *Catharin's Faction* prevailed for it. CXCIII. The words of the *Decree* it selfe. CXCIII. For which they had no *Catholick Tradition*, *Council*, *Father*, *Schoolmen*, or other *Ecclesiasticall Writer* in former Ages. The small and inconsiderable Number of men, that now gave their *Voyces* to it. CXCV. The vanitie of their pretended *Tradition* for it. CXCVI. The difference betweene *Them*, and *S. Augustin*. The *Council of Carthage*, Pope *Innocent*, *Gelasius*, and *Eugenius*. The noveltie of their *Accursed ANATHEMA*. CXCVII. for which they have nothing to plead. CXCVIII. The POPES NEW CREED; the last Article whereof curseth and damneth those, whom GOD hath blessed.

CHAP. XIX.

The Conclusion, and Summary of all the former Chapters. p. 222.

CXCIX. A defence of the *Church of England*, and those that adhere to it, by the *ancient Church of the Old Testament*; by *Christ* and his *Apostle* in the *New*, and by all the *Fathers*, and *Doctors* of the Church that followed. All which are condemned by the decrees and *Anathema* of the later *Assembly at Trent*: which is *Cause* enough (if there were no other, as many other there be) to reject it.

CHAP. XX.

The Remainder. p. 223.

CC. The *Canonical* and undoubted *Scriptures* being our *Foundation*, we are to *believe* and *live* according to the *Rules* therein prescribed us. The *Golden Rule* of the *Church of England*.

A Scholastical History of
THE CANON
OF THE
HOLY SCRIPTURES.

O R,
*The Certain and Indubitate Number
of Canonical Books that belong there-
unto.*

C H A P . I.
T H E P R E F A C E .

L He BOOKS OF SCRIPTURE are therefore called CANONICAL, because as they had their Prime and Sovereign AUTHORITY from GOD Himself, by whose divine will and ^a Inspiration they were first written, and by whose blessed Providence they have been ever since preserved and delivered over to Posterity, so have they been likewise received, and in all times acknowledged by his Church to be the Infallible ^b RULE of our FAITH, & the PERFECT

^a 2 Tim. 3. 16.
*All Scripture is of di-
vine Inspiration.*

^b Pet. 1. 21.
*The holy men of God
spoke, as they were
moved by the holy
Ghost.*

^c Luke 1. 70.
*As he spoke by the
mouth of his holy Pro-
phets.*

^a 2 Tim. 3. 15. & 17. S. John 20. 31. Tertul. adv. Herem. c. 22. *Adoro Scriptura plenitudinem.*
Orig. Tract. 27 in Mit. S. Scriptura Verissima REGULA in dogmatibus. S. Christi. hom. 13. in
2 ad Tim. Exquisita Omnium Rerum TRUTINA & REGULA. S. Aug. lib. 2 contr. Donat. c. 6.
Divina STATERA. Idem. de docte Christi lib. 2. c. 9. *In quibus inventum est illa omnia, qua con-
sintent FIDE M. MORES que VIVENDI.* Idem de bono vid. c. 1. *Sacra Scriptura non a doctrina
REGULA diffigit.* Vine Letin. Commentor. c. 2 & 41. *CANON Scripturarum PERFECTUS*
est. sibiique ad omnia fatus superque sufficit. S. Athanasius, lib. contr. Idol. ad. Mac. *Sacra & Divini-
tatis inspirata Scriptura per se sufficiens ad veritatem Indicationem.*

B SQUARE

III. The BOOKS that make up the BODY and Structure of this CANONICAL Scripture are divided into the OLD and NEW TESTAMENT. For the coming of our SAVIOUR into the World divides the whole Age of the World into Two Parts; One that went before his Coming, and Another that began a New Accomp of Time with it. In the first He was Expected, & in the second he was Exhibited. The BOOKS therefore of the OLD TESTAMENT belong all to the Former Part, wherein He was Promised and set forth by *Moses* and the *Prophets*; The BOOKS of the NEW appertain all to the Latter, wherein the Truth and Perfection of all that the Prophets had said of him before, is clearly Declared by his own blessed *Evangelists* and *Apostles*, with whom the CANON of the SCRIPTURES ended. And no BOOK, which cannot be referred to One of these Classes, may be said to be any Part of the Divine and Authentick Rule of Religion, that the Sons of Men received by Revelation from the Spirit of God.

IV. For of all the Law and the Prophets, which delivered the Holy Oracles to us, *Malachi* was the last; by whose ^a Prophecy ending at *St. John the Baptist* under the Title and Type of *Elias*, there is a manifest Combination of the Old and New Testament together: the Ending of that last Prophecy being set forth and Declared by *St. Mark* ^b, to be the Beginning of the Gospel; whereunto CHRIST himself also gave his own Testimony, and said, ^c That ALL the Prophets and the Law prophesied until *John*; which is as much to say, as that after the prophecy made of Him, there came no other Prophets between them. For where *Malachi* ends the Old Testament, all the *Evangelists* ^d begin the New.

aliquo Propheta, qui Canonicus habeatur, queusque ille promissus veniret; a quo incipit Scriptura N. T. cum Prophetis.
ut hinc intelligere licet mirabilem Connexionem Scriptura N. T. cum Prophetis.

^a Mal 3.1, &c 4.5.

^b S. Mark 1.1, 2.

The beginning of the Gospel of Jesus Christ the Son of God, as it is written in the Prophet, Behold I send my Messenger before my face, &c.

^c S. Matth. 11. 13.

S. Luke 16.16.

^d S. Matth. 3.1.

S. Mark 1.1.

S. Luke 1.5.

S. John 1.6.

d Hinc Corn. Jansen: in Eccles. 48.2. Malachias de Johanne Baptista aperte vaticinans est. Observandum itaque, quod novissima omnium Prophetiarum, qua in Canone apud Hebreos habentur, verba sunt de Iohanne Baptista; post quem promissum nulla extat Propheta scripsit ab

^a Revel. 22.18.

*f Observatio Tostati,
quæt. 1. in 4 Duet.
Perfello nec addi pos-
sunt, nec auferre debet.
Sic Apocalyp cap ult.
quis tota Revelationis
series claudetur, di-
cetur, si quis apponatur
ad hac, apponat Deus
super illis plagar, &c.*

V. And the NEWV Testament was likewise closed up and finished by S^r. John the *Apostle*; who, to exclude all Writers that should come after him; from having any part or fellowship in the Divine CANON of SCRIPTURE, setteth this Seal upon his Book, wherewith the whole body of the BIBLE is now concluded; *c That if any man shall Adde unto these Things, God shall ADDE the Plagues unto him, that are written in this Book, &c.* ^d For to that which is Perfect nothing may be Added, nor nothing Taken away from it.

VI. Thoile BOOKS therefore which were thus delivered to Gods Church at first, as his undoubted Word and V^erit^y, whereby all Points of Faith and Religion are for ever to be ordered, ought still to be Retained, and no more to be Added to them in either of these Two Testaments.

VII. And to know exactly what the True NUMBER and NAMES of those BOOKS are, which belong to them Both, there is no safer Course to be taken, then herein to follow the *Publick Voice*, and the *Universal Testimony* of the same Church; which from hand to hand receiving those BOOKS into the Divine and Authentick CANON of SCRIPTURE, hath brought them down from the Times of MOSES and the PROPHETS to the Time of CHRIST and his APOSTLES, and so from their Time to ours successively in all Ages.

VIII. For though there be many *Internal Testimo- nies* belonging to the Holy Scriptures, whereby we may be sufficiently assured, that they are the *True and lively & Oracles of God*, (such as be, The Height and Majesty of the Things there delivered above all other Conceptions and Writings in the World; The Perpetual Analogy and Conformity of all the several Parts therein contained, one with another; The Greatness and Dignity of those Prophecies which be there.

^e Rom. 3.2.

there fore-told ; and the Truth or Certainty of them all, which be there fulfilled ; together with the Divine Power and Providence, that hath confirmed and preserved them to all Posterity ; besides the ^h Spiritual Force and Efficacy , (which is never there wanting unto them that do not wilfully resist it,) to move and induce us unto a most certain and firm Belief of them;) Yet for the Particular and just Number of such Books, whether they be More or Less, then either some Private Persons , or some One Particular Church of late, have been pleased to make them, We have no better nor other External Rule or Testimony herein to guide us, then the ⁱ Constant Voice of the Catholick and Universal Church , as it hath been delivered to us upon Record from one Generation to another.

^b S. Chrysost. Orat. 24 in Genes. Domini benignum habemus. Et ubi viderit nos follicitos esse, et magnum desiderium ad DIVINA ORACULA intelligenda adferre, non permittit nos nullum inde indigere, sed Ratio illustrat intellectum nostrum, & illuminationem facit largitur, quodque sapientia ejus procreare est, UNIVERSAM ILLAM VERAM DOCTRINAM mentis nostra inserit.

ⁱ Tertul. de præscript. cap. 35. Age jam qui voles curiositatem melius exercere in negotiis salutis tuis. Percurre Ecclesiæ Apostolicæ, apud quas ipsa aedib[us] Cathedra Apostolorum suis locis praesidetur, apud quas IPSÆ AUTHENTICÆ LITERÆ recitantur.—S. Aug. lib. 28. contra Faustum, cap. 2. Non in LIBRIS fidem accutum dare debemus, quos Ecclesia ab ipso Christo incepit, & per Apostolos provecta certa Successorum seria usque ad hac tempora, non terrarum orbe dilatata, ab initio traditos & conservatos agnoscit, atq[ue] approbat Whistk de S Scriptur. q 3. cap. 2. Ecclesia manus est, non tantum ut Testis & custos sit SCRIPTURARUM & Genuinus à non genuinis discernat, sed etiam eas divulget, & proponat.

IX. Concerning the BOOKS that belong to the NEW TESTAMENT, there is not any difference between Us and Other Churches, about them. For though some few Particular and Private Persons have both of late and heretofore, either out of their Error rejected, or out of their curiosity (more then befitting them), debated, the Canonical Authority of the Epistle of S. Paul to the Hebrews, the Epistle of S. James, the 2^d Epistle of S. Peter, the 2^d and 3^d of S. John, the Epistle of S. Jude, and the Apocalyps, besides some other lesser parts of the Gospels ; Yet can it never be shewed, that any entire Church, nor that any National or Provincial Council, nor that any Multitude of Men in their Confessions or Catechisms, or other such Publick Writings

writings have rejected them, or made any doubt of them at all. Indeed *Luther*, and some certain *Men* that lived with him in *Germany*, (no great number, nor Party of them,) were otherwhiles of that minde, that the *Epistle of S. James, &c.* might be called into question, Whether they were *Canonical*, or no; but afterwards they amended their judgement, and persisted no longer in that Error, wherein some others of the Latin Church (but never any considerable Number or Eminent Persons there,) had been involv'd before them. And at this day all the Churches of Christendom are at one accord for the **BOOKS** of the **NEW TESTAMENT**.

^k Conc. Trident.
Sess. 4.

X. But for the **OLD TESTAMENT** they are not so. For herein ^k the *Canon* of the *Council at Trent* hath made the *Roman Church* to differ both from *it self*, (considered as it was in former Ages,) and from *all Other Churches* besides, by adding to the Old **CANON** (strictly and properly so taken,) Six intire Books which were never in *it* before, that is to say, *Tobit, Ecclesiasticus, Wisdom, Judith, the first, and the second of the Maccabes*, together with certain other Pieces of *Baruch, Esther, and Daniel*; all which before the time of this *New Council* (where the Pope and his Partisans, both in this and in many other Divine matters besides, took a most enormous liberty to define what they pleas'd) were wont to be sever'd, even among themselves, from the *True Canonical Scriptures*. To the Body whereof they have now not only annexed them, and made the One to be of ^l *Equal Authority* with the Other, but they have likewise added this above all, ^m *That whosoever shall not Receive them, as they do, and Believe them to be as good Canonical Scripture as the Rest, (that is, all equally inspir'd by GOD, and delivered over to his Church for such, ever since they were first written), must undergoe the Curse*

^l *Omnes Libros, &c. pari pietatis affectu ac reverentia suscipit, & veneratur.* Ibid.

^m *Si quis autem libros ipsos integros cum omnibus suis partibus, &c. pro Canonicis non suscepit. Ibid.*

* *Anathema fit, Ibid.*

Curse ^a of their unhallowed Sentence, and be made incapable of Eternal Salvation. The Capacity and assured Hope whereof, though (thanks be to GOD,) it never was, nor ever will be in their power to take from us, yet have they laid their most unchristian *Anathema* upon all other Churches and Persons of the World, and excluded them from *all b Possibility of being saved*, unless their *New Decree* in this Particular, and the Popes *New Creed* in this and many other particulars (as unsound and as false, as this,) be first Received and Believed for the *True Articles of our Christian Faith.*

b *Hanc veram, & Catholicam fidem, EXTRA QUAM NEMO SALVUS ESSE POTEST, Span-
ia preficit, &c. Omnia à TRIDENTINA SINODO tradita & definita indubitanter recipio; Damnata
ego pariter damna & anathematisco. Idem spondes, vobis, ac iure. Sic me DEUS adjuvet, &
Sancilla Ejus EVANGELIA. Ibid in Bolla PH. VIII. super Forma Juramenti Professionis
Fidel.*

XI. By which their unsufferable and inexcusable Determination *in that Council*, they have given the World sufficient Cause to reject the Council, if there were no other Reasons to be brought against it (as many and very other many there be) but this alone; That herein against the Common Faith, and the *Catholic CANON* of the Church of GOD, they have gone about to binde all Mens Consciences to *Theirs*, and given no more Faith or Reverence to the True and infallible *SCRIPTURES* of God, then they do to other Additional Books and Writings of MEN.

XII. For the whole Current of Antiquity runs against them. And the Universal Church of Christ, as well under the OLD as the NEW Testament, did never so Receive those BOOKS, which are now by us termed *APOCRYPHAL*; nor ever acknowledged them to be of the same Order, Authority, or Reverence with the Rest, which both they and we, call strictly and properly *CANONICAL*.

XIII. In

XIII. In Proof whereof, We shall here recite the Testimony of the Church in every Age concerning the CANON of the OLD TESTAMENT, and the BOOKS that belong thereto.

XIV. Where the Question will not be 1. Whether those *Apocryphal Books* either have been heretofore, or may still be read in the Church, for the better Instruction and Edifying of the People in many good Precepts of Life : 2. Nor whether they may be joyn'd together in one *Common Volume* with the Bible, and comprehended under the general Name of *Holy Scripture*, as that Name is largely and improperly taken : 3. Nor whether the Moral Rules, and profitable Histories or Examples therin contained, may be set forth and cited in a Sermon or other Treatise of Religion : 4. Nor whether the Ancient Fathers thought these Books, (at least many Passages in them) worthy of their particular consideration both for the Elucidation of divers places in the Old Testament, and for the better enabling of them to get a more perfect understanding of the Ecclesiastical Story : 5. Nor yet, whether in the very Articles of Faith, some certain Sayings that are found in those Books, (agreeable herein to the others that are Canonical,) may not be brought for the more abundant Explaining and Clearing of them. For all this we grant. And to all these purposes there may be good use made of an Apocryphal Book. But the Question only is, Whether *all* or *any* of those Books be purely, positively, and simply *Divine Scripture*, or to All Purposes, and in All Senses *Sacred and Canonical*, so as that they may be said, (or were ever so accounted) to be of the same *Equal and Sovereign Authority* with the Rest, for the Establishing and Determining of any *Matter of Faith*, or *Controversie in Religion*, no less than the *True and undoubted Canonical Books of Scripture* themselves.

XV. And

XV. And in this Sense what BOOKS were Anciently Received into the CANON, and what were not, we are to enquire in order. Of Them first, whom it *first* concern'd to know them *Perfectly*; and then of Others that Received the *just Number* of them, and so delivered them over to Posterity. For thus doth every Nation take knowledge of their own peculiar Lawes and Histories that belong unto them; of which, as there is no better assurance to be had then from the Records of those Times, wherein they were first enrolled, and the joyn't Testimony of thole Persons, who then lived upon the Place; So in our present Case, They that were the nearest, both in regard of Time and Place, to the first writing and delivering of those BOOKS, which *God* then committed to the Custody and Care of his Church, ought certainly before all Others to be of most Credit with us in giving *their Testimony* unto them.

XVI. To make it therefore undeniably appear, That the Church of England, together with all Other Reformed and Christian Churches abroad, are better Observers of this SCRIPTURE-CANON, then the Church of Rome now is: 1. We are first to enquire of the Ancient Judaicall Church, which received the CANONICAL BOOKS of the OLD TESTAMENT from MOSE S and THE PROPHETS: 2. And then of the Christian Church, which Received The BOOKS both of the OLD TESTAMENT and the NEW from CHRIST and his Holy APOSTLES. For The ORACLES under the OLD TESTAMENT had their Period with The PROPHETS; and under the NEW spake no more after the Time of CHRIST'S DISCIPLES. And what Writing soever it be, that hath not first been Received and Delivered by them, as properly belonging to the undoubted CANON of DIVINE

C SCRIP-

^a Lib. I De ver. Dei.
a. 10. Sect. Iraq, Fa-
temur Ecclesiā NUL-
LO MODO p̄fice facie-
te Librum CANONI-
CUM de NON CA-
NONICO, nec contrad.

SCRIPTURE, cannot either by any Tract of Time, or by all the Power under Heaven, be made CANONICAL; which is so great and so irrefragable a Truth, that Cardinal *Bellarmino* himself is forced to ^a Confesse it, even in his greatest heat and opposition against us. Nor can his Evasion here serve him to any purpose; to say, That though the Church may not at her own pleasure *Make* a Book Canonical, which was not so before; Yet by vertue of some Ancient Testimonies she may *Declare* it to be Canonical, (as the Church of Rome hath lately done,) for all after-Ages to Receive it. For, as it shall appear by this following Discourse, that those *Ancient Testimonies* are but pretended, and that none can clearly be produced to that purpose, they being made, both by him and others, to speak that which they never meant; So if any such might be brought, yet woul'd they stand him (or the Church of Rome) in no stead at all, for the Addition of any New BOOKS to the OLD TESTAMENT, (which are the Books now onely in Controversie;) For having ^b formerly acknowledged, as he doth often ^c after, that the Church of the Jews had no such BOOKS in their BIBLE, that is, neither more nor lesse then we have in Ours, (wherein he sayes very true,) all the Testimonies that he can pretend to bring against it, will be brought against the Truth and himself both; there being no sublequent Ages able to give good Testimony to a Thing which never was, or to say, they received from the Jews such BOOKS as the Jews never had, nor Received themselves. For then should they Testifie that, which were altogether False.

^b Ibid. in prime Om-
nes Libros quos prote-
stantes non recipiunt,
etiam Hebrei non ad-
mittunt, & Sect. ad
locum.

^c Ibid. Sect. Jam hac
& Sect. Respondent
& cap. 14. Sect. 1.

CHAP. II.

The Testimony of the Ancient Judaical Church.

XVII. The Honour and Priviledge, which the ^d posterity of Jacob sometimes had above all the World besides, was to be that peculiar People of God, to whom he was pleased to make his Laws and his Scriptures known; Nor was there then any other Church but theirs, or any other ^e Oracles of God, then what were committed to them. For they had All ^f that were then Extant; and all written in their own Language.

^d Psal. 147. 19. Verba sua declaravit Jacob, praecepit ergo statuta Israelli; non fecit Omni Nationi.

^e Rom. 3. 2. Quibus creditis sunt Elogia Dei. ^f S. Aug. in Psal. 40. Proferantur Codices Iudaorum; apud ipsos sunt Lex & Prophetæ, in quibus Christus predicatus est. Et in Psal. 56. OMNES ipsi Libros habent Iudei.

XVIII. These they divided into Three several Classes. Whereof the First comprehended THE FIVE Books of Moses; the Second ALL THE PROPHETS; and the Third THOSE WRITINGS which they called ^g The Chetubim, or BOOKS that were written by the Holy Men of God, who were not so properly to be Rank'd among the Prophets: From whom both the True Books of Moses, and these Chetubim were distinguished, because howsoever they were all written by the same Prophetical Spirit and Instinct, which the Books of the Prophets were; yet Moses having been their special Law-giver, and the Writers of these Other Books, having had no Publick Mission or Office of Prophets, (for some of them were Kings, and others were great and potent Persons in their Times,) they gave either of them a Peculiar Class by themselves.

^g The Greeks called them Αὐτίγαρα.

XIX. In this Division as they reckoned *Five Books* in the First Clas, so in the Second they counted *Eight*, and in the Third *Nine*; ^h *Two and Twenty* in all; in Number equal to the Letters of their *Alphabet*, and as fully comprehending all that was then needful to be known and Belieued, as the Number of their Letters did all that was requisite to be said or written. And hereof after this manner they made their Enumeration.

b. S. Hieronym. in Prologo Galacto. *F. iunt partis veteris Le-*
gis Libri XXII. (s.)
Mosis Quinque, &
Prophetarum Otto, Ha-
giographorum Novem,
sixt. Senensis li. 1.
p. 2. *Ut quemadmodum*
apud Hebreos XXII Litera, quibus Omnia qua dicti scribilibus posse, comprehenduntur; ita XXII Vol-
lumina sunt, quibus continentur Omnia, que de Divinis Rebus facti & enunciari queant.

The Books of Moses } *Genesis.*
} *Exodus.*
} *Leviticus.*
} *Numbers.*
} *Deuteronomium.* } V.

^f Which was put as
an Appendix to the
Judges.

* The Hebrewes
counted them but
one Book apiece.

¶ Counted but for
one Book.

* Which were all
put into One, and cal-
led the *Book of the
Prophets*. *Acts 7.42.*

Josuah.
Four Books of the } *Judges* & [†] *Ruth.*
former Prophets } *Samuel 1. &c * 2.*
} *Kings 1. &c * 2.* } III.

Four Books of the } *Ezay.*
later Prophets } *Jeremy and his II La-*
} *mentations.*
} *Ezechiel.* } III.

And the Rest of } *a The Book of the*
the Holy Wri- } *XII lesser Prophets*
ters. } *King David's Psalter.*
} *King Solomons Proverbs.*
} *His Book of the Preacher.*
} *His Song of Songs.*
} *The Book of Job.*
} *The Book of Daniel.*
} *The B. of Ezra and [†] Nhemias.*
} *The Book of Esther.*
} *The B. of * Chronicles 1. &c 2.* } IX.

[†] The Jews reck-
oned them both toge-
ther for One.

* And these Two
went with them but
for One Book.

XXII.

Which last Book of the *Chronicles*, containing the Sum of all their former Histories, and reaching from the Creation of the World to their Return from *Babylon*, is a perfect ^a Epitome of all the Old Testament, and therefore not unfitly so placed by them, as that it concluded and closed up their whole *BIBLE*.

XX. Other *Divisions* of these Books were ^b afterwards made; and the *Order* of them was somewhat altered, (as in divers respects they may well be,) but The BOOKS were still the *Same*; and as the Number of them was never augmented, during the Time of the Old Testament, so there were no *Additional Pieces* brought in, or set to any of them at all.

XXI. It is generally Received, That after the Return of the Jews from their Captivity in *Babylon*, all the BOOKS of the *SCRIPTURE* having been Revised by *Ezra*, ^c (then their Priest and their Leader,) who ^d digested them likewise into those several Clas- ses before rehearsed, were by him, and the Prophets of *G o d* that lived with him, Consign'd and deli- vered over to all Posterity. But this is sure, That af- ter his Age, and the Time of the Prophet *Malachi*, (who was *One* among ^e thole that prophesyed in that time,) there were no more Prophets heard of a- mong the Jews ^f till the time of *S. John the Baptist*, and therefore no more Propheticall and Divine *SCRIPTURES* between them.

^e Neh. 8. 1. 3. & 9. ^f S. Hier. contra Helv. c. 1. Theodoret Praefat. in Psal. ^g Hilarius Prologo in Psalmas. Quas (sic) *Ezdras* in volumen unum colligit & retulit. Isidores Orig. lib. 6. cap. 1. *Hebrei* v. *Tessam*. *Ezdras* Autore, juxta Numerum Literarum suarum *XXII* Libris accipiunt, dividentes eis in *Tres Ordines*, Legis *Scilicet*, & Prophetarum, & *Hagiographarum*. Genebr. Chr. p. 183. & 251. *Ez- dras* anno facti divisionis Libr. Sacr. Legis in *Quinq. Prophet. in Otto. Hagiogr. in Novem. & Haggia.* and Zachary were Two other. ^f Vide pag. a. Iudea. Item, Genebr. Chron. ad an. m. 3640. Se- cundum Tempus carebat Spiritu, sive effectu Sancto, qui Prophetas omnium corripiebat. Nam a *Malachi* ad *Iohannem Christi Baptizans nulli Propheta exire. Item, Janfernium ad cap. 48. Eccl. Post Irenijum *Iohannem Bapt. in Prophetia Malachie, nulla extat Propheta scripta ab aliquo Prophete, quib* *Canonicus habetur, quoniam illi promissus ventur, a quo incipit N. Test.**

XXII. The BOOKS then of the OLD TESTAMENT, such and so many as they were after the Captivity of Babylon, in the time of *Esdras*, the same and so many beings, accurately preserved by the *Jews*, and continuing among them unto the Time of our *Blessed Saviour* (as they do likewise still unto this very Day,) without any Addition, Immision, or Alteration descended to the *Christians*.

XXIII. That which is here pretended by ^g *Genebrard*, That besides this *First CANON* of SCRIP-TURE made in the Time of *Esdras*, there was Another made in the Time of *Eleazar* the High Priest, by a Council then assembled at Jerusalem, when they sent their LXXII Interpreters to *Ptolemy* King of Egypt for the Translating of their Hebrew Bible into *Greek*; in which Council they Canoniz'd the Books of *Tobit*, *Ecclesiasticus* and some ^h others: Moreover, That besides this *Second CANON*, there was also ⁱ a *Third* established, by a Council there assembled in the time of *Sammai* and *Hillel*, wherein they Canonized the Books of the *Maccabees*; All this, is but a Device and an Imagination of his own Head only; For other Proof of what he saith in this Cause hath he None, either out of * *Epiphanius* for *Tobit*, or out of * *Josephus* for the Book of *Ecclesiasticus*; as will ^k hereafter clearly appear. Nor indeed is there any probability or likelyhood in it at all, when all the World knowes, that the *Jews* (who have alwayes been both religious and ^l superstitious observers of their Fathers Traditions,) never yet admitted, never

^g *Chronog. lib. 2.* pag. 190. col. 2. *Synodus Hierosol. Grc.* in qua videtur editus *Secundus Hebreorum Canon*. Nam præter XXII Libros Sacror. sibi in Egyptum delatisunt, ut *Tobia*, *Grc.* And pag. 284. col. 1. who is herein followed by *Maldonat*, *De Sacram Poenit.* q. de purg. p. 145. And by *Serarius* in *Maccab. præloq. 3.* ^h *Barch* and *Judib* at the least. Id. *Genebr. p. 284.* i *Idem pag. 197.* *Ubi confirmati Libri Judib, Tobia, Grc.* *Ubi & Libri Maccabæorum videntur inter Sacra primaria relati.* Et *Tertius Hebreorum Canon conditus.* ^l Both cited for this purpose by *Genebr.* pag. 190. k Pag. 23. & pag. 108. & pag. 168. num. 80. l Qui sua sic amant, ut nulla gens insanck. *Erasmus* in *1 Tim. 1.*

acknowledged, nor never heard of any such *Second* or *Third Canon of Scripture* among them; having most exactly kept themselves to *The First*, as it was consigned and delivered to them by the *Prophets*. Which is so fully attested not only by the Modern and Ancient Jews, but confirmed likewise by the Greek and Latin Fathers of the Church, as it is most an end so freely acknowledged by the Writers in the Roman Church it self, that it would be too impudent and superfluous a labour to recite here all their Depositorys to this purpose.

XXIII. It will be enough to produce only the Testimony of *Josephus* who lived in the Time of the Apostles, & wrote the Antiquities of the Jews (of whom he was one himself) in a most exact and diligent manner. His Testimony so great in this matter, that it is repeated by ^a *Eusebius* & put into his Ecclesiastical History full at length; being to this effect which followeth. ^b That the Judaical Church had only XXII BOOKS of SCRIPTURE, which might justly challenge credit and Belief among them. Whereof FIVE were the BOOKS of Moses, containing little lesse then 3000 years; and THIRTEEN the BOOKS of the PROPHETS, wherein they wrote the ACTS of their Times from the Death of Moses to the Reign of Artaxerxes King of Persia: and FOUR more, containing both Hymns to God, and Admonitions to Men for the amendment of their Lives. But from the time of Artax-

^a Euseb. Hist. Eccl.
lib. 3. c. 9. aliis 10.

^b Josephus lib. 1. contra Apionem. *Eis̄i ταὶς ἡμῖν δύο πόραι τεὸς τῶν εἰκόνων Κίστια, &c. Sunt Nobis duos tantum & Viginti Libri, totius temporis descriptionē continentur, quibus merito fides babetur. Horum QUINQUE MOSIS sunt, qui & leges continent, & humani generis propagationem, &c ad mortem usque illius extenduntur. Tempus autem Tribus Annorum millibus paulo minus est. Amat̄ vero Moysi usque ad Regnum Artaxerxis, qui post Xerxes Persarum Rex fuit, PROPHEΤÆ. Moysi posteriori etiam scutum Temporum Regesterat TREDECIM LIBRIS complexi sunt.* (* These are the Books of Jesus; Judges and Ruth; Samuel; Kings; Esay; Jeremy and Lamentations; Ezechiel; The XII Prophets; Daniel; Job; Ezra and Nehemia; Esther; and the Chronicles.) Reliqui QUATUOR Hymnos ad Deum, & Admonitiones ad corrigendam huminum vitam continent. (There be R. Davids Psalter; The Proverbs; Ecclesiastes; and the Song of Solomon.) Ab Artaxerze orientem ad nostra usque tempora sunt quidem quadam SCRIPTA, non tamen ita fide digna, sicut PRÆCEDENTIA, quidam non sunt certa PROPHETARUM SUCCESSIO. (*) All these so counted by Gretser himself. 1. de V.D.C. 7. unless it be Job and Hezekiel, of which see hereafter, Parag. 36.

^{“ erexit.”}

“exes, that though certain Books had been written,
 “yet they deserv’d not the same Credit and Belief,
 “which the Former had ; because there was no Cer-
 “tain Succession of PROPHETS among them. In
 “the mean while what Belief they had of THE
 “TRUE SCRIPTURES, which they only acknow-
 “ledged, and how Faithful they were towards them,
 “was from hence most manifest, That though they
 “were WRITTEN SO LONG TIME BEFORE,
 “yet durst NEVER ANY MAN PRESUME either
 “to ADDE, or Diminish, or Alter ought at All in
 “them : it being a *Maxime* ingrafted into every one
 “of that Nation from their youth, and in a manner
 “born with them, To hold these WRITINGS for
 “THE ORACLES of GOD, and remaining con-
 “stant to them, if need were, willingly to Dye for
 “them.

c Idem. Tb. Recipioris offendit quantum nos SCRIPTURIS NOSTRIS Fidem habemus. Quoniam tunc TANTUM INTEREA AEVI SIT ELAPSUM, NEMO tam illis vel ADVICERE QUID- QUAM, vel Admire, vel Mutare ansuetus. Nempe Omibus Iudeis ab incunabulis istud insitum, & quasi innatum est, hac DEI DOGMATA existimare, inq; illis Permanere, & pro illis cupido, si necesse sit, mori.

Agreeable whereunto we have the Testimony also of *Philo*, who lived in the same Age with *Josephus*,
 d “That the Jewes would rather have suffered a Thousand deaths, than that any thing should be Once altered in all the Divine Lawes and Statutes of their Nation.

d Philo Judaeus apud Euseb. de prepar. Evangel. lib. 8. Ne unicum quidem in his voculum immuta- runt; quin imò malint Miles mori, quam Legibus illis & Statutis quidquam derogare.

XXV. It is therefore but a vain and groundlesse Assertion of Them, who say here, That the Other Books, now in Controversie, were Once Received into the CANON by the Jews that lived before Christ’s time, but that they were from that time after rejected by their Followers ; which is *Cardinal Perron’s* Concept in his ^a Reply. to *King James*. For first there is

^a Pag. 442.

no Author to be produc'd (unlesse it be out of Gene-brard's dreaming ^b *Videtur*,) by whom it may appear, that ever they had any such *Canon* among them. Secondly, had there been any such, they were too tenacious of their Lawes, and Traditions of their Elders, so suddenly to have parted with it. Thirdly, to what purpose should they have done it? or what should they have gain'd by it? Some suspition there might be indeed, that they would have been content to abolish those *Scriptures* that prophecyed of the coming of *Christ* into the World, at the same time when they rejected him; but in these *Additions of Scripture*, there are no such Prophecies at all. If the Jews would have mutilated any Books that herein made against them, they would rather have rejected *Esay*, and *Daniel*, then *Tobit* and *Judith*. In One ^c *Psalm of David*, in One ^d *Chapter of Esay* there is more said concerning our *Saviour*, against the Jews, then in all these controverted Books put together: and it cannot be well imagined, that they would reject these Books, which did them no hurt, and retain those, which made most against them, but that the One was True *Scripture*, which they durst not reject, and the Other was none, which they had never received. For Fourthly, had these Other ever been Parts of the Canonical *Scriptures*, it had been a wicked *Sacrilege* in the Jews to reject them: and *Christ*, that so often and so sharply reprehended these Men for taking away the True Sense of the *Scriptures*, would he not much more have condemn'd them, and laid so great a Crime to their charge, if they had taken likewise away any Parts (or whole Books) of the *Scriptures themselves*? but in that neither He nor his *Apostles* ever accused them of any such *Sacrilege*; it is as good as a clear Evidence to us, that they never committed it. Fifthly, and Lastly, in what Language were they first written?

ten? For all the *Canonical Books* of the Old Testament were originally written in *Hebrew*, (except a few parts only of *Daniel* and *Ezras*, written in the *Chalde Dialect*, whereunto the Jews during the time of their Captivity in Babylon had been accustomed,) but these Other Books were all confessedly first written in the *Greek Tongue*, which was for the use of the *Hellenists* or *Dispersed Jews* abroad, and not for them that dwelt at *Jerusalem*, or in *Palestine* at home, where it was but little understood: and where those Books were so far from being Received into their *Scriptures*, that they were never publickly read, or admitted into their *Synagogues*.

XXVI. What therefore was not *Canonical* to Them, cannot be, as any part of the Old Testament, *Canonical* to us. For it implies a Contradiction, That a Book should be *Canonical* under the Old Testament, and yet under that Testament should never be taken into the *Canon*, nor numbered among those Books, that were then only Receiv'd and Believ'd to be *Canonicall*; of which Nature and Account these *controverted Books* must have truly been, or else, it is not the *Vote* of a few Persons in the Council of *Trent*, nor of all the World besides, that will ever make them to have been so, while the World stands. *Votes* may do much, but *Votes* shall never make that to have been, which never was, nor any thing to be a *Truth*, which Men know to be *False*. The Truth is, that the *Judaical Church* never had more then *XXII* *Books of Scripture*, strictly and properly so taken, as is clear by the *Former Testimonies*, and therefore the *Christian Church* which was to follow, and own the *same Scriptures* which they did, as being left to their charge and custody by *MOSES* and *THE PROPHETS*, neither might, nor did Receive any other from them.

XXVII. The

XXVII. The Exception which *Cardinal Perron* here taketh against us for producing the Testimony of *Josephus*, wherein he sayes ^b The Book of JOB is omitted, is a meer Divination and Fancy of his own. For from what words of all the Passage recited before out of *Josephus* may any Man collect, that he counted not the Book of JOB to be Canonical? or what other Book would the Cardinal have had added, to make up the Number of *Two and Twenty*? To alledge for his Proof, that in ^c All the Writings of *Josephus*, there is no Mention made of *Job's History*, is nothing to the purpose; For *Josephus* ^d proposing to himself, to write only *The Antiquities of the Jews*, and to Defend ^e the Honour and Lawes of his own Nation against *Apion*, had no occasion to write any thing concerning the History, or the Defence of JOB at all, who was of another Countrey, and needed not any further mention here, then to be reckon'd by his Book among the ^f Rest, as a known and undoubted Part of the *Bible*.

XXVIII. But *Gretser* the Jesuite hath not so much Reason as the Cardinal. For out of the XIII Books reckoned by *Josephus* in his *Second Classe* there, this ^g Jesuite excludeth the book of ESTHER, and giveth no Reason for it at all; but to make up the full number of XIII, counting *Esdras* for the XIth, and *Job* for the XIIth, he runs round with a *vertigo*, and counteth *Esdras* over again, not rememb'ring what he said before.

XXIX. That which *Geneb.* ^h and the *Cardinal*, (besides some others,) pretend here to object out of *Josephus* against himself, for the Canonizing of the *Maccabes* and the Book of *Ecclesiasticus*, if the Greek Copies of *Josephus* be view'd, or the Translation followed that *Russinus* made of him, will appear to have but little strength of Reason in it. For first his Relation

^a Repliq.lib.1.c.5o.

^b Pag. 438. *Au Catalogue de Jephè au-theur Hébreu le Livre de JOB est omis.*

^c Et en toutes les Antiquitez judaïques du même Jephè, il n'est fait aucune mention de l' histoire de JOB.
Ibid.

^d Proxm. Antiq. Ju-daic.

^e Lib.contr.Apion.

^f Of the 2d Classie, pag. 12.

^g Gretz. defens. li. 1.
De Verb. Dei cap. 7.

^h Genebr. chron. li. 2.
p. 190. 159. *De Perron.*
ubi sup. Euard.
not. in Arnob. & Se-
rapovis conflikt. l. 2.
Mald. de Sacr. penit.
pag. 146. Serer. in
Maccab. præl. q. 3.

tion concerning the *Maccabees* is a different Story from that *Episome* which we have given us of *Jason* the Cyrenian; and Secondly the Book of *Ecclesiasticus* he citeth not at all; as we may learn from *Sigism.* *Gelenius*, who took pains to review the version of *Ruffinus*, and from *P. Pithaus*, (one of the most approved Writers for learning and judgement in all matters of this nature,) who gives his Censure of the Copie printed at *Basil* in the words here cited, at the * Margin. For the words of the *Son of Sirach* have very little or no agreement with the Discourse of *Josephus*; the ONE speaking hyperbolically of the ^a *Malice and wickedness of a woman*, but the Other only of the ^b *Inferiority and subjection to her Husband, whereunto || the Law of Moses had most justly obliged her*. Indeed *χειρῶν* (which is the word that *Josephus* useth) signifieth sometimes *More wicked, or worse*, and sometimes *Inferior*; and this was it which deceived his Interpreter who took it in the first sense, when he should have taken it in the latter: For so the old Version of ^b *Ruffinus* took it, since whose time those words that now follow in *Josephus*, concerning ^c the *wickednesse of a woman*, have been added to his Text by some bold and inconsiderate Transcriber of his Book, herein peradventure following some mistaken Reader or other, that to the word *χειρῶν* had noted the saying of *Ecclesiasticus* in his Margin, without any further regard had to the true intent and scope at which *Josephus* aimed.

* *P. Pithaus in opusc. pag. 8. Sane quidem quod apud Josephum lib. 2. contra Apionem in Exemplari edito Basilea, ex Ecclesiastici cap. 42. in Mulieres dictum legitimus, allunda interpretasse, prater Argumentum ipsius & Trallians rationem, venustrum Ruffini Interpretatio facit, ut ex ea cabronia suspitionem, facile admittam. a Eccl. 42. 14. Better is a Man that doth ill, than a Woman doing well. b Mulier autem (inquit) inferior est viro per omnia. Obedit igitur, &c. in versione Ruffini. lib. 2. Josephi contra Apion. || Genesis 3.16. c. Kal à uxore à doni. utq. à duxo à uxore.*

C H A P. III.

The Testimony of the first Christian and Apostolical Church.

XXX. IN the Writings of the New Testament, though we have no particular Catalogue given us of all the Several Books, which belonged to the OLD, yet by the special Notes and Characters, that are there both by Christ, and his Apostles, set upon them, we may evidently distinguish them from all other Books whatsoever.

XXXI. And first the SCRIPTURES, that Christ recommended to his Disciples, related to the former Partition that had been made of them by the Jews, and were no other, then what were then found ^a written in the Law of Moses, in the Prophets, and in the Psalms, (where the Psalms comprehended all the Hagiographa, and being the First and most Eminent Book among them, gave the Denomination to the Rest;) So that all those Scriptures which are not contained within this Division, and cannot be referr'd to One of these Three Classes, (as none of the Controvèrſed Scriptures can be,) are by Christ himself excluded out of the CANON of the OLD TESTAMENT. For to those Three he ^b reduced ALL THE SCRIPTURES that were then Extant, or acknowledged by him. Which is likewise S. Augustines own Confession, and the true sense that he gives to this place in S. Luke, when for this very reason he excludeth the Maccabes

*a S. Loc. 24. ver. 27.
44.45. Et exorsus à
Mose interpretatur
eis in OMNIBUS
SCRIPTURIS, &c.*

*b Amb. Catharin. in
opusc. de Script. Ca-
nonicis. Sext. Senec.
Biblioth. lib. 1. Sect.
Partitio 1. & Maldo-
nat. in 24. Luca. de
all acknowledge it.
out.*



out of that Division * because they had not the Testimony of Christ to be his witnesses, and were neither comprehended in the Books of the Law of Moses, nor in the Prophets, nor in the Psalms; for these were || all the Canonical Scriptures, that the OLD Church received upon Divine Authority.

* S. Aug. lib. 2. contra Gaud. c 23. *Hanc quidem Scripturam, qua appellatur Maccabaeorum, non habent Iudei sicut Legem, & Prophetas, & Psalmos, QVIIBUS Dominus Testimonium perhibet tanquam TESIBUS SUIS.* || Idem de unit. Eccl. cap. 16. Demonstrant Ecclesiam suam in prescripto Legu, in Prophetarum prediis, in Psalmorum Cantibus, hoc est, in OMNIBUS CANONICIS SANCTORUM LIBRORUM AUTORITATIBUS.

XXXII. Nor did the Apostles after Christ ever recommend any other *Scriptures*, of this nature, to us, then what were contained under those Three Heads. Whereof they give us these distinctive and proper Characters, by which we may know them; That ^a they were written by Moses and the Prophets; That ^b by those Prophets God spake of Old time to our Fathers; That ^c all their Prophecies were sure and certain; That ^d not so much as one Word or Title of them should ever fail; That ^e all Scripture is of Divine Inspiration; And that ^f the Oracles of God were committed to the Jews. None of all which Notes can be set upon the Books that are now controverted.

^a Acts 24. 14. Believing all things which are written in the Law and the Prophets. ^b Acts 16. 22. Saying no other thing than those which the Prophets and Moses did say. ^c Acts 28. 23. To whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the Law of Moses, and out of the Prophets. ^d Hebr. 1. 1. ^e 2 Pet. 1. 19. ^f 1 Pet. 1. 25. ^e 2 Tim. 3. 16. ^f Rom. 3. 2.

^g Index Testimoniorū à Christo & Apost. in N. Testamento citatorū ex veteri. In fine Bibliorum vulg. edit. Sixti. ^g Clem. 8. pp. iijſu recognit. Veneti. 1616. And remarkable it is, that in this Index there is never a Testimony set down on the Apocryphal Books.

XXXIII. Then, in all the New Testament we finde not any one Passage of the Apocryphal Books to have been alledged either by Christ or his Apostles for the Confirmation of their Doctrine, no Examples produced from them, no advertisement given, no mention made of them (more then of other Foreign Writings) at all. Which is an evident Signe; That what account so ever they had them in besides, yet they never held them to be of the same Equall and Divine

vine Authority with the Prophetical and Canonical Scriptures themselves; whereof, (over and above the high and venerable Characters that they give of them in general) they mention not much fewer than Three Hundred passages in particular.

XXXIII. Lastly, besides the Common Voice of the Ancient Fathers, (whom we shall ^a hereafter produce to this purpose,) we have the Acknowledgement of sundry the chief Writers even among them of the Roman Profession, That the Books which they have lately introduced into the Canon ^b, were never either Confirmed, or Received by the Apostles.

^a Catharin. Opusc. de Script. Canonicis, Quod autem Apostoli multos Libros veteris Testamenti, qui dicuntur & verò sunt habiti ut Canonici, saltem APPROBaverint, NULLUM EXSTAT TESTIMONIUM, UT PER SE PATEAT. Stapleton, de Autorit. S. Script. lib. 2. cap. 4. Sect. 14. — Sapientiam, Ecclesiasticum, Tobiam, Judith, & aliis V. T. Libros APOSTOLORVM Temporibus NON CONFIRMATOS—&c.

XXXV. And yet because there be Some Others among them, that pretend the contrary, and undertake to shew, That both Christ, and his Apostles have not only used divers Phrases that are to be found in these Apocryphal Books, ^c but likewise alledged many remarkable Passages out of them, and thereby given them their Canonical Authority; it will not be altogether unnecessary to examine the Particulars, whereupon they insist; and to declare the invalidity of them all.

XXXVI. 1. In the First place, for the Canonizing of the Book of Wisdom ^d they produce S. Paul, and say, that Rom. 11. 34. (who hath known the mind of the Lord, or who hath been his Counciller?) is taken out of Wisdom. 9. 13. (For what man is he that can know the Council of God, or who can think what the will of the Lord is?) But ^e Gretser is somewhat ashamed of this Instance; and our Answer to it is, that the Sentence which S. Paul citeth is clearly taken out of Esay 40. 13. where

^c Coeffet, en son Apologetic, Au Nouveau T. nous avons de grandes traces de l'AUTORITE de la plupart de ces LITTERES.

^d Catharin. Opusc. de Script. Canon. Sixt. Senens. Biblioth. lib. 8. huc. 9.

^e Defens. Belle, 13: Nullus enim argumento, ut demonstrative.

* Juxta LXX Interpretes. Tlc. §§ 13, 14.
νῦν κορίνθιον εἰπεῖν
καὶ ἀντίκειν; εἴπερ;
Esa. 40. 13. Sc. Ter-
tull. contra Marcion. 1. 5. c. 14. S. Basil de
Sp. S. c. 5. S. Ambr.
Lomb. Thom. & Ca-
jetanus in Rom. 11.
34. all refer this place
to Esay.

† Catharin. opuse. de Script. Can. Sixt. Senensis Bibl. lib. 8. hzr. 9. Coccios To. 1. Thesaur. 1. 6. art. 9.

|| Fortè sic legend. In Sixt. Senen. quia in c. 11. ad Heb. &c. 6. Sap. nulla habetur con-
ventionem.

¶ S. Basil. Ep. ad Amphilioc. S. Hier. pref. in Libros Solo-
mon. Bleth. de div. offic. cap. 60. Jo. Sa-
risbor. Epist. 172. Thom. in Dionys. de
div. Nom. c. 4. leff. 9. Bonavent. in lib. Sa-
pient. Lyranus in e-
undem Librum. Et alii quamplurimi.

b Colof. 1. 15, 16.

c 2 Cor. 4. 4.

d So was the Appar-
ance of the BRIGHT-
NESS, the LIKENES-
S of the GLORY of
GOD.

e Verse 5.

f Hebr. 11. 5.

g Wisd. 4. 10.

h Gen. 5. 24.

i Rom. 13. 1. k Pro. 8. 15, 16. l Rom. 2. 11. Gal. 4. 6. Ephes. 6. 9. Colof. 3. 25. m Deut.
10. 17. n Wisd. 8. 3. & 7.

Where both the Senle and the * Words (in that Translation which the *Apistle* followed) are altogether the same as in the *Book of Wisdom* they are not. Secondly, As much may we lay to what † they note upon || *Hebr.* 1. 3. Where Christ is called the Brightness of his Fathers Glory, alluding to *Sap.* 7. 26. Where *Wisdom* is called the Brightness of Everlasting Light; for as it is not certain Whether S. Paul ever law that *Book of Wisdom*, or no, which, for ought we know was not Extant before his time, nor compiled by any other Author then ^a *Philo the Hellenist-Jew of Alexandria*; so there be several Expressions in the *undoubted Scriptures*, concerning the Representation, the Splendor, the *Wisdom and the Glory of God*, whereunto he might allude in this his *Epistle to the Hebrews*, as he had done before in his ^b *Epistle to the Colossians*, & in his ^c 2d *Epiſtle to the Corinthians*, setting forth Christ there, to be *The Image of the invisible God, and the First Born of every Creature, by whom all things were created, and do still consist*; the substance and ground whereof may be found in ^d *Ezek.* 1. 28. *Esay* 9. 6. & 6c. 1. *Psal.* 2. 7. & 136. 5. ^e *Sam.* 7. 14. *Jer.* 51. 15. & 10. 12. to some of whch places the *Apotle* himself refers in this ^f Place to the *Hebrews*. ^g That which is said of *Enoch*, ^f (*Hebr.* 11. 5.) needs not the ^h *Book of Wisdom* to confirm it, for the Story is clear in ⁱ *Genesis*, and in the translation of the *Septuagint* (which S. Paul follow'd) the words are alike. Fourthly, ^j That the Powers which be, are ordained of God, was said by the *Wisdom of God* it self in. ^k *Solomon*: and Fifthly, ^l God is no accepter of Persons is taken out of the words of *Moses* in ^m *Deuteronomy*. And yet there are, that refer both these Maximes to ⁿ the *Book of Wisdom*, as if S. Paul had found them no where else.

XXXVII. Next, for the Authorizing of the Book of Ecclesiasticus they produce ^h S. Peter and the Epistle of ⁱ S. James, both of them citing this Sentence out of the Old Testament, *All flesh is as Grasse, and all the Glory of man, as the flower of Grasse; the Grasse withereth, and the flower thereof falleth away; But the Word of the Lord endureth for ever.* Which though it be word for word taken out of the Prophet ^k Esay, yet *Sixtus of Sienna, Coccinus, and P. Cotton* will needs have it fetched out of the Fourteenth ^l of Ecclesiasticus; wherewith the words of the Apostles have no better agreement then the *Grasse of the field with the wearing of a Garment.*

^b 1 Pet. 1.24.ⁱ James 1.10.^k Esay 40.6. v.^l Eccl. 14.17.

XXXVIII. Thirdly, in favour of the Book of Judith they * bring Two Citations, one made by S. Paul, when he said, ^m *They were destroyed by the Destroyer,* and another by S. James, who said, ⁿ *The Scripture was fulfilled,—And Abraham was called the friend of God;* both which passages (if there were any credit to be given to Serarius,) are borrowed out of the ^o *Eight Chapter of Judith*, as we read them in the ^p *Latin Paraphrase* of that Book; For in the Greek Copies there is never a word like them to be found. But whom shall the Jesuite perswade, that the Apostles quoted a *Latin Paraphrase*, which was not extant in their time? or if we should grant that the *Greek*, or the *Caldean Copies*, had as much in them of old, as the *Latin* hath now, yet who would believe, that S. Paul and S. James alluded rather to the Book of *Judith*, then to the Book of ^q *Numbers*, where they that were destroyed by the *Destroyer* are upon Record at large, and to the Book of ^r *Genesis*, where the Story of *Abraham* is recited, together with the Second Book of the ^s *Chronicles*, where *Abraham* is called the *Friend of God*, and the Book of ^t *Esay*, where *God himself* saith of him, *Abraham my friend.*

^{*} Serar. in lib. Judith cap. 8. q. 19. &c proleg. 4.^m 1 Cor. 10.10.ⁿ S. James 2.23.^o Judith 8.v.25. and v. 22.^p Illi autem qui tentationes non suscepimus cum timore Domini, sed impatientia suam & impetuorum inimicorum onus sua contra Dominum protulerint, Extirminati sunt ab Extirpatore, et a Serpentibus perirent, V. 25. Memores effuderunt, quomodo pater nos fuerit Abraham tentatus est, & per multas tribulationes probatus, Dei amicus effectus est, V. 22.^q Num. chap. 14. & chap. 16.^r Gen. 15.16.^s 2 Chron. 20.7.^t Esay 41.8.

XXXIX. For the Books of *Tobit* and *Baruch*, or for the Additions to *Ether* and *Daniel*, I find not any Allegations produced out of the New Testament, wheroy to give them the Authority of Canonical Scriptures; A few Resemblances of Phrases and Expressions there are in many places between them, (as between *Tob.* 4. 7. and *Luc.* 11. 41. *Grue Almes of thy Substance.* *Tob.* 4. 17. and 1. *Thess.* 4. 3. *Beware of all whoredom, and fly fornication.* *Tob.* 4. 15. and *Matth.* 7. 12. *Do that to no man which thou hatest to be done to thy self.* *Baruch* 4. 7. and 1. *Cor.* 10. 20. *Sacrificing unto Devils, and not unto God:*) But if Resemblances of words be any Reason to make these Books Canonical, by the same Reason we should have more Canonical Books yet, then the *Canon of Trent* will allow: For the *Prayer of Manasses*, together with the 3^d and 4th Book of *Esdras*, that *Canon* rejecteth out of the Canonical Number, as well as we; And yet in that *Prayer of Manasses*, where he saith, *That Repentance is not for the just, but for sinners*, there is a fair Resemblance with the saying of *Christ* * *I came not to call the just, but sinners to repentance:* And in the 3^d Book of *Esdras* that which is laid of ^a *Truth* is conformable to the laying of the *Apostle*, ^b *We can do nothing against the Truth;* as in the 4th Book of *Esdras* there be many more of the like nature, and some of them ^c more plain then any other that can be brought out of all the Controvèrted Books besides.

XL. But Lastly, for the Canonizing of the *Maccabees* they produce S. John's Testimony—^d *And it was at Jerusalem the Feast of the Dedication,* which, they say, referreth to 1 *Mac.* 4. 59. Yet first, here is no place of that Book quoted; and Secondly, they had a *Feast of Dedication* instituted by *Ezra*, which might then be kept at *Jerusalem*; but be it understood of the ^e *Feast that Judas Maccabeus and his Brethren ordained*

* *S. Matth.* 9. 13.

^a *3 Esdr. 3. 12.*

^b *2 Cor. 13. 8.*

^c *4 Esdr. 1.*

30. &c. 8. 3.

d. S. John. 10. 22.

^e *Catharin ubi sup.*
Du. Perron. Replib.
2 cap. 50. Serat pro-
log. 3. in Maccab..

**For that this Feast was for nothing but the making a New*

dained for the dedication of the Sanctuary which Antiochus and his Souldiers had profaned, the best that can be made of it, is no more then the specifying of a Time which the Jewes then observed, and wherat Christ took occasion to preach and manifest his doctrine to them the more publickly ; but what makes this either to the Citing of the Booke, or to the Adding of any Canonical Authoritie thereunto ? The Jewes are said to observe that *Feast of Dedication* at this day, and yet they do not acknowledge the Books of the Maccabees to be Canonical Scripture, no more now, then they did in S. John's time, who whether he referred to that Maccabaean Dedication or no, is uncertain ; but howsoever; to this purpose he mentioned it not ; which is the Confession of I P. Cotton the Jesuite himself. Another Argument they bring from S. Paul's Catalogue of Instances in his Epistle to the Hebrews ; where among other sufferings that the Saints endured , he reckoneth up ^a Those that were Tortured ; and though he nameth no Persons here in particular ; yet ^b Monsieur du Perron, ^c Serarius, and ^d Catharinus, applying this passage to the Story of Eleazar and his Seven Brethren mentioned in the Second Book ^e of the Maccabees, are not only peremptory in it, that the Apostle alludeth there to no other Persons , but that he alledgedh it as a part of ^f Canonical Scripture. Where for the Persons the matter is not so sure : For other men are of another minde ; and Paulus Burgensis (whose Additions have the honour, even among the Romanists themselves, to be printed with Lyra's Notes and the Ordinary Gloss upon the Bible,) understands not S. Paul here to have spoken of Eleazar and his Brethren in the time of the Maccabees, but of the Saints & Martyrs of God ^g; that had been Tortured in his own time, under the New Testament. And for the Canonical Authority of the Book, (if any Book be here cited,) what-

Altar, and it being upon the 25 of December, it may well be thought to have been so pre-ordained by God in pre-signation of Christ's birth, & that in this regard Christ would, be present at it,

^a Depav. 198. La dedice du Temple prouve pas que les Livres des Maccabees soient Authentiques.

^b Heb. i. 35.

^c Du Perron, Repl. lib. i. c. 50.

^d Serar. pr. 2. in Mac.

^e Cathar. deser. Can.

^f 2 Mac. cap. 6. & 7.

^g Similiq. in Epistola ad Hebreos canonizatur ille Liber Maccab. Secundus. Cathar. S. Paul cite l' histoire des Martyrs tymanizer en Matiere de foi, & pour verifier ces Deux propositions Theologiques. Lasy est la preuve des oboses non apparentes, et, par la force des Saints ont vaincu les Roymes, & operé justice. Du Perron.

^h Burgens. Addit. Hebr. 11. De his autem qui sub. N. Testamento fuerunt, subdit, ALII VERO DISTENTI SUNT, &c. v. 35.

*b S. Hieron. in Esaiam c. 57. Nosterrum plurimi illud quod de Passione Sandiorum in Epistola ad Hebreos posterior, SERRATI SUNT, ad ESAIÆ referunt Passionem.
i Hebr. 11. 37.
k Burgeni. Addit. Hebr. 11. De Esaiam autem & MACCABÆIS non potest sumi Testimoniū; cum Persecutione Esaiā non legitur in AUTHENTICA SCRIPTURA*

what ever it was, the Reference here made to it, gave it no more Authority of *Authentick Scripture*, then the words immediately following gave to another Received ^h Story among the Hebrews, that *Esay the Prophet was sawn asunder to death*, whereunto though the *Apostle* might have Reference, when he said there, [i] *They were stoned, they were sawn asunder, were tempted, were slain with the sword, they wandred about in Sheep-skins, and Goats-skins, being destitute, afflicted, tormented,*] yet who ever made all these ^k Instances (before S. Paul wrote them,) to be *Authentick* and *Canonical Scripture*? or who can with reason deny (if Monsieur Perrons reason were good) but that the Story of *Esay's* death ought to be *Canoniz'd*, as well as the Story of *Eleazar* and his *Seven Brethren* in the *Maccabes*? seeing there is as much Reason for the *One*, as there can be given for the *Other*:

XLI. To conclude this Chapter, There be many other Passages in the *New Testament* that have Reference to several Stories and Writings of Old time, which are not to be found either in the *undoubted* or in the *Controverted Books of Scripture*, as Matth. 27.9. relating to the *Prophet* ^l *Jeremy*. Ephes. 5.14. to another. 2 Tim. 3.8. to *Jannes* and *Jambres*. James 4.5 to a known Saying, and Jude 14 Verse to the *Prophecy* of *Enoch*, (not to count the Sentences taken out of *Aratus*, *Menander*, and *Epimenides*, which be three Heathen Authors, & yet quoted by S. Paul.) But ^m *Origen* said well and rightly to this matter. ⁿ *Manifest it is, that the Apostles alledged many Things, which are not elsewhere to be seen in the Canonical Scriptures, being only taken out of Apocryphal Books; and yet those Apocryphal Books must not be accounted by us to be of Equal Authority with the Scripture, for we ought not to passe the bounds which our Fathers have set us.* And herein we rest.

CHAP.

^l Unless *Jeremy* by the Error of Translators be not there for *Zachary* in whom those words recited by S. Mat. are found. ^m Or who ever else was the Author of that pious and learned work upon the *Canticles*. An ancient and approved writer be it, ⁿ *Origen*, *Prol.* in *Canticis*. *Ibid tamquam palam est, multa ab Apollinis esse prolatæ, qua in his Scripturis quæ Canonicas habentur, nunquam legimus; in Apocryphis autem inventinatur: sed ne sic quidem locis Apocryphis dandus est.* *Etc. Non enim transversantur termini, quæ statuerunt Pateres Nostræ;*

C H A P. III.

The Testimony of the Ecclesiastical Writers, or Fathers of the Church, next after the Apostles in the Second Century.

XLII. After the *Apostles* (in whose time the whole CANON of SCRIPTURE was determined,) ^a *The Hour was past*, and the *Dore was shut*: No Addition might be made, nor any Other Books taken in, but what they had first received, and left *Sacred* to the Church. Which is not only acknowledgd by ^b S. *Augustine*, but likewise by the Doctors of the Church of *Rome* it self, both ^c those that lived before the Council of *Trent*, and ^d thole that have written since.

^a Thom. Walden. Doct. fidel. lib. 2. art. 2. cap. 20. *Transfiteret Hera: non posset jam erescere CANON in Pluralitate LIBRORUM.* ^b S. August. contra Faust. Manch. lib. 11. c. 5. *Varies Divisionum Scripturarum non à Quibuslibet, sed ab IPSIS APOSTOLIS ad nostram Fidem adiunctione memorie commendata est.* ^c *Ac PER HOC in CANONICUM AUTORITATIS calmen recipia.* ^d Durand. in 13. d. 24. q. 1. *Sext. 9.* Gerson. de vit. Sp. iest. corol. 7. Cajet. in 1 Corinth. 12. ^e *Causa in loc. com. lib. 2. c. 7.* *Nec enim alias Libras habemus Canonices five. five N. Test. quam Apóstoli probaverunt, & Ecclesia tradiderunt.* Bellarm. de verb. Dei l. 1. c. 20. Gretz. de l. 1. ap. 1.

XLIII. And this was it, that held the *Ancient Fathers* to the OLD CANON; from which the *Greek Church* never yet departed to this day; & till some ^c few men (of the *Latin Church* onely) met lately together at *Trent*, the NEW CANON, (in such Termes as they there Devised it,) was never heard of. To which purpose having already pass'd through the time of the *Apostles*, we will now proceed in order,

^e *The Number of them all, that made their New Canon in the 4. Session of Trent, was fifty two, and they (for the most part) Italians and Spaniards.*

and ſearch into the ſeveral Records, that have bin left unto us concerning this Matter in all Ages after them.

An. Dom.

102.

*a Conf. Apost. I. 2.
c. 57.*

*b Ezra, Nehemia, &
Esther.*

XLIII. The *Apostolicall Constitutions*, (which go under the Name of Pope & Clement the first,) are of no great Credit with us; yet they that otherwhiles plead for them ſo earnestly, (as the later Writers in the Church of *Rome* do,) and think they yet ſo much advantage by them in *Other Matters*, have but little Reason to reſule them in this; Where & there is an *Enumeration* made of ſuch Books, as were then appointed to be Read in the Church and pertained to the *Old Testament*, (the Books of *Moses* and *Iofua*, of the *Judges* and the *Kings*, of the *Chronicles* and the *Return h from Babylon*, of *Iob*, *David* and *Salomon*, and of the *XVI. Prophets*,) but of *Tobit* and *Judith*, or any other of the Books that are now in question, there is no mention at all, which is a ſigne, that in those dayes they were held to be no Canonical Parts of the Scripture.

*i Bellarm. de Verb.
Dei, lib. 1. cap. 20.
Quos Canonem vel ipfe
Clemens condidit, vel
quod verius est, ab A-
postolis condidit, iſſe
Ecclſieſis commendan-
tit.*

*k Can. Apost. Can.
ultimo.*

*l Ibid. "Εβαριτο
των αποικιας της ου-
εξ.*

m Infia citandi.

n Zonar. in Can. 59.

*Conc. Laodic. Karo-
nigis d' exhortatione in
τον μεγαλον την ει-
σιν Ανεβαντα επι-
ειδιδυμενα. Επηρ
απαριζει. ἦν δι-
γένετο επιμέσθη.*

XLV. In the *Canons of the Apostles*, (which are ſaid likewife to have bin written by *Him* that wrote the *Constitutions*,) after a particular Recitall of all the Books that be contain'd in the *Old Testament*, the *Wifdome of the Sonne of Sirach* is recommended only (as a Book ¹ Out of the *Scripture-Canon*,) to be learn'd and read by Young Beginners, but of the *Wisdom of Salomon*, the Books of *Judith* and *Tobit*, and the rest that we acknowledge not to be *Canonical*, there is not a word ſpoken, unleſle it be of the *Three Books of the Maccabees*, which is *One* more then the *Canon of Trent* will allow, and more by all the *Three* then either ² *Damascen*, or *Nicephorus*, and many *Greek Authors* besides, ever found in the Copies of thoſe *Canons*, that came to their hands, with leſle corruption then they come now to ours. For it is evident by *Zonaras* ³ (however that *Canon*

Canon of the Apostles upon which he makes his Commentary be now printed with this addition of the Three Maccabean Books,) that the Copie which he had then before him differed not from the Canon of the Council at ^a Laodicea, where the Maccabees are not named at all.

^a Infra citandi.

XLVI. Though the Author of the Ecclesiastical Hierarchie be not so ancient as DIONYSIUS the AREOPAGITE, to whom that Book is commonly attributed; yet because he is numbered both by ^a Card. Bellarmine, and others, among the Fathers of this Age, we will here produce his Testimony; which is clearly against them that pretend such great Veneration towards him. For treating of what was done in his time at the Publick Assemblies of Christians, and declaring the Order of Divine Service then in use among them, he reciteth (after his manner of ænigmatical language,) all the Books of Scripture that were held to be Sacred in the Church. And having first named The Psalms, which were often employed in Divers Parts of the Service, he reckoneth up these following for ^b All the Authentick writings of the Old Testament besides, "Those that relate either the Birth and Ornament of the world, (as the Book of GENESIS doth,) or the Legal Hierarchy and Polity of the Jewes, (as the Books of EXODUS, LEVITICUS, NUMBERS, and DEUTERONOMIE do,) or the Divisions and Possessions of their Severall Inheritances, (which the Book of IOSUA doth,) or the Prudence of their Judges (as the Book of JUDGES doth, whereof RUTH is an Appendix,) or the wisdom of their Kings, (in the Books of SAMUEL, KINGS, and CHRONICLES,) or the Piety of their Priests, (in the Books of EZRA and NEHEMIAH, whereunto ESTHER is added,) or the firm and unmoveable Philosophy of Ancient and Holy Men in the

^b An. Dom.

110.

^a Bellarm. de Script. Eccl.

^b Dionys. Eccl. Hierarch. c. 3. καὶ τὰ μὲν ἀρχῆς οὐδὲν γέγονεν οὐδὲ πάτερ οὐδὲ Διάτοξ, &c.

“ midſt of many Miferies and Troubles, (in the Book of JOB,) or the ſage Precepts of Life, in the PRO-
“ VERBS, and ECCLESIastes,) or the Songs of Di-
“ vine Love, (in the CANTICLES,) or the Predicti-
“ ons of Things to come, (in the Four greater, and the
“ Twelve leſſer PROPHETS.) And further then thus
this Author, (under the Name of Dionyſius the Areopagite) in recounting the Books of the Old Testament, pro-
ceedeth not; but immediately ſubjoyneth the Books
that belong to the New. In another place he cites
a ſaying out of the Book of wiſdom, which he calls an
Introduction to the Divine Oracles, but by the Confefſion
of Aquinas who wrote a † Commentary upon him, this
makes not that Book to be Canonical, no more then it
does the Epistles of Ignatius, and ſome others, there ci-
ted with it to the like purpose.

† Thom. in Dionyſ. De Divin. Nomin. cap. 4. leſt. 9. Dicit ergo primò quod quibusdam Dellorum, qui
Sendunt Sermones in Aſterion, licet SCRIPTURAS CANONICAS non concerent, viſum eſt, &c. —
Ex qua parte, quid Liber SAPIENTIAE nondum habetur inter CANONICAS SCRIPTURAS.

- a Narrant veteres Jo-
bannem Aſtaticarū Ec-
clieſerū rogaui, ger-
marum Scriptura Ca-
nonam conſimile. Eu-
ſeb.
- b Apoclyp. chap. a.
G 3.

^a An. Dom.

160.

* Script. Apologiam
ad Imperatorē, pro
Christianis.

XLVII. Before S. John dyed, (who dyed the laſt
of all the Apostles,) the Canon of the Scriptures was made
a perfect and delivered over to the Christian Church.
Divers years before his death he had made chief
abode about Ephesus, and Sardis, and the other Churches
in Asia, to which he b wrote, when he was ban-
ished into the Iſle of Patmos by the Emperor Domitian.
From this Banishment he was releas'd by Nerva in
the yeer of our Lord XCVII, and about III yeers af-
ter he quietly ended his dayes. It hapned that about
LX years from the time of his deceafe, there was
ſome queſtion made, by certain Men that came and
lived in thole Quarters, concerning the Exact Number
of the Canonical Books of Scripture. For Reſolution
herein, a MELITO, * who was then Bishop of Sar-
dis (a Man famous and venerable in his time, and of
whom Polycrates the Metropolitan Bishop of Ephesus,
gave

gave this honourable ^b Testimony, that He was led & guided, in all things he did, by the Holy Ghost,) having bin formerly requested thereunto by *Onefimus*, made a perfect Catalogue of All the Books ^c that by common consent of the Oriental Christians were received as Canonical parts of the Old Testament, and returned him this Answer. That he had diligently inquired into ^d the Number and Order of those Books ; that for this purpose he had made a journey into the East, where they were first preach'd ; that he had compiled Six Bookes of Commentaries upon them ; and that to satisfy his Desire, and to set forth the Doctrine of Faith, he had Sent unto him the NAMES of them all, (that is to say,) The five Books of Moses, GENESIS, EXODIUS, LEKITICALIS, NUMBERS, DEUTERONOMIE ; The Book of JOSUAH, JUDGES and RUTH ; The Four Books of the KINGS ; The Two Books of the CHRONICLES ; The PSALMS of David ; The PROVERBS or the WISDOM of Salomon, (for so Ruffinus translated the words in Eusebium ^e, The Proverbs of Salomon which is also called His Wisdom,) The Book of the PREACHER ; The CANTICLES ; The Book of JOB ; The PROPHET ESAY, and JEREMIE ; The TWELVE PROPHETS comprehended in One Book ; DANIEL, EZECHIEL, and ESRA, wherunto ^f Neemiah and Elshier were commonly * annexed ; as were also the Lamentations to Jeremie.

XLVIII. In this Age iived [†] JUSTIN MARTYR, Who in all his works citeth not so much as any one Passage out of the Apocryphal Books, nor maketh the least mention of them at all : For the Questions and Answers ad Orthodoxos (wherin a sentence is brought out of Ecclesiasticus,) were written long after his time. And in his Conference with Trypho against the Jewes, though he reproacheth them for many * other things, yet for this that they had rejected any of the intre Canonical Books of Scripture, he reproacheth them not.

F

^b Apud Euse. hist. Eccl. lib. 5. c. 24.

^c Κατὰ τὸ συγκίμων
δέχμεον τὸν ἀρι-
λογημένον τῆς πε-
λατικῆς διατάξης πε-
ρὶ τοῦ πολιτεύσα-
λορον. Apud Euseb.
Euseb. lib. 4. c. 25.
^d Τινῶν τῶν παλαιῶν,
Οἰκλινῶν ἀνθεῖσας;
πόλεις τὸν διαδώρων,
ἴδμεντα τινῶν τέλειον εί-
τε. Ibidem.

^e Παρεπίδεια ἡ εὐ-
ρια; Salomonis Pro-
verbia, qua ἡ Sapientia.
Ibid. Ubi Sa-
pientia accipiendo est
expositio pro ipsa
Proverbiorum, Pineda
in Ecclesi. præf. c. 2.
Sect. 19.

^f Super Pag. 18.

* Σωματεῖον κακῶν.

+ An. Dom.

164.

Marryio coronatus.

* Even concerning
some Farther Passages
of the Psalms and the
Prophets suppressed by
them.

A

A Signe, that what Books they did not acknowledge, he rejected himselfe ; or at least made no such account of them, as he did of the Rest, which he || appropriate's to our Religion.

|| Juſt. Mart. in Cohort. ad Graecos. *Quod apud Iudeos PIETATIS NOSTRAE Libri efferventur, Divina id de Nobis Opus est Providentia.*

CHAP. V.

The Testimony of the Ancient Ecclesiastical Writers in the Third Century.

An. Dom.

220.

b Tetrapla, Hexapla,
c Oxyplla, Origensis
labor's contexta.

XLIX.

ORIGEN^a was better learned in the knowledge of the *Scriptures*, and took more paines to set them forth, both in the *Original*, ^b and in their severall *Translations*, then any besides that lived in his time, or long after him ; and therefore is his *Testimonie* herein the more to be regarded. In his *Preface upon the Psalms* (recorded by ^c Eusebius, ^d S. Basil and S. Greg. Nazianzen, ^e Suidas, and ^f Nicephorus.) First he giveth us this general *Advertisement*, That the *Canonical Books of Scripture contained in the Old Testament are Twenty and Two in number*, which the Hebrews ^g have left unto us, according to the number ^{*} of those letters which they have in their Alphabet ; and then he Reckoneth them up by their *Names*, every one in particular ; *Genesis, Exodus, &c.* as we do at this day : For the defect in the Copie of *Eusebius* (where the Book of the *XII lesser Prophets*^f is omitted,) is nothing else but a fault of the ^g *Hebreus* which the number of twenty two Books (mention'd before) cannot stand.

Transcri-

^a Euseb. Histor. lib. 6 cap. 25.

^b In Origensis Philocalia, c. 5.

^c Suidas in verbo Origines.

^d Niceph. hist. lib. 5.

^e c. 16. & Hilar. pref. in Psalmis.

^a A quibus Eloquia Dei ad Nos translate sunt. Orig. Prol. in Cant.

^b Id. in 1 Psal. in ἀρχοντος δ' ΙΩ της ἑρμανίας βιβλίαι, σεκτάντης μεγάδισμα, διό καὶ λύκων, &c. ^f Winkens which the number of twenty two Books (mention'd before) cannot stand.

Transcriber, and *Nicephorus* & that had a more perfect Copie to follow, then that which is now extant with us, hath supplyed it, as likewise doth the Version of *Rufinus*. But *Origen* here joyneth *Ruth* to the Book of *Judges*, and the *Lamentations* to the Book of *Ieremie*. Of *Judith*, and *Tobit*, *Ecclesiasticus*, and *Wisdom* he maketh no mention at all. The *Maccabes* he declares expressly, in the words immediately following the Enumeration of the *XXII Canonical Books*, to be ^b out of the *Canon*. The *Additions to the Book of Esther* are in the like manner ^c exploded by him. And as for the *History of Susanna*, (together with the *Other Supplements of Daniel*,) if that ^d Epistle be his which he is said to have written to his friend *Julius Africanus*, though he defends it there to be no ^e fabulous Imposture, but fit to be retained among other *Ecclesiastical Books* for the use of the Church, yet he gives it not an equal Authority with the *Canonical Books* of Scripture. The pretended Places that are brought out of *Origen's* other writings for the Authorizing of *Ecclesiasticus*, *Wisdom*, *Tobit*, *Judith*, and the *Maccabes*, are either impertinent ^f and referring to some *Other Books* then these which be now in Controversie, or els they be produced out of uncertain and ^g Supposed Works

Sixt. Senens. lib. 5. An. 250. *Non repudiandum est tanguam Scriptum confitum*, ne eadem ratione cagmar abjecere multas ejusdem generis Scripturas ab Ecclesia receptas, & sacris voluntinibus immixtas, quales sunt *Oratio*, *Etc.* ^f As, in *Homil. 1.* in lib. *Judicium*. *Qui custodit mandatum non sciet verbum malum. Sic n. Scriptum est.* Which refers to *Ecclesiastes chap. 8. 5.* (*Vide Originem in Matth. Tract. 30.*) and not to *Ecclesiasticus*, as *Coton* (*Just. 1. 2. c. 32.*) and *Coccius*, *Thefaur. I. 6. art. 17.*) would have it. And *Hom. 1.* in *Ezech.* *Scriptum est in Quidam Libro, quia omnes credentes accipient coronam salignam.* And, *Homil. 4.* in *Johann.* *Sed memorem quod scriptum est, Qui approximant mibi, approximant igni,* which refer neither to the Canonical nor to the Apocryphal Books. ^g As, in *Homil. 1.* in *Leviticum*, (*urg'd by Card. Bellarm. for the Canonizing of Susanna's History, de verbo Dei, I. 1. c. 9. Sect. Augustinus,*) which yet is confess'd to be of uncertain and small authority (by the same *Cardinal Bellarmine* *De Verbo Dei*, lib. 4. cap. 11. Sect. *Ottav.*) And, *Homil. 18.* in *Numb.* (*produced by Coccius loco citato,*) *In Libro qui apud NOS quidem inter Salomonis volumina haberi solet, & ECCLESIASTICUS Dici;* apud *GRÆCOS* verò *SAPIENTIA IESU FILII SIRAC appellatur.* Where he reckons himself among the *LATINS*, of whom *Origen* was none.

^g XII Prophetarum
Libri Theresiar. Ni-
ceph. ubi suprà.
^b *Ruffini versio Eu-
sebii lib. 6.*

^a *Jeremias cum Thre-
nits & Epistola urum
sunt. Apud Euseb.
loco citato. Epistola
autem à Jeremias Hi-
erosolymis Babyloni-
nem ad deportatos
missa habetur Jerem.
c 29.*

^b O. ig. ibidem. a-
pud Eusebium. *Ezra
3 rūm dicitur Max-
imus Caius.*

^c *Sixt. Senens. bibl.
sanct. lib. 1. Sect. 3.
Origenes quoque in E-
pistola ad Jul. Afri-
canum hoc ad Elisse-
rem.) Additamenta
expludit. Exstat. 2. To.*

^d *Qua super admo-
dum prodit in lucem,
& robustioris suspella
est; iamets certum sit,
Origenem ea de re olim
aliquid ad Africanum
scriptisse.*

^e *Origen. Epistola
ad Jul. Afric. apud*

Gr adulterinum, ne

scriptum est in

adulterium, ne

of his, which he never wrote; and both the one and the other are insufficient for that purpose. Sometimes he citeth, under the general name of *SCRIPTURES*, the Book of *b Tobit*, and the *Maccabes*; but this is no greater argument, that he held them to be *Canonical Scriptures*, then it is to say, that he held the Book of *Henoch*, and of *Hermes his Pastor* to be *Canonical*, because we find them also often *i alledg'd by him* under the same general name of *the Scriptures*. For which reasons *Melechior Canus* (more ingenuous herein then the *Cardinalls Ballarm*, and *Perron*) is willing enough to acknowledge, *k* that *Origen rejected all the Six controverted Books out of the CANON of Divine Scripture*. And it is to no purpose for him to answer, that *the Church in 1 after Ages brought them in*; for first, the *Council of Trent* is not *the Church*; and then, it is not in the power of the whole *Catholick Church* together, to make *m any Book Canonical* in these latter times, which, was not so received, and acknowledged to be such in the Primitive times; for this would imply a Contradiction. Others *n therfore say*, that herein *Origen* was no more then *One particular Doctor*; but there will be found *Company good store* for him hereafter. And if he followed his *Own minde in some Other matters*, for which he is many times accus'd, yet in this he follow'd the *minde and Tradition of the Apostles*, for which he is as much to be commended.

b Lib.8; in Ep. ad Rom. de princ. l.2. c.1. Hom.3. in Cantic. Whereupon *Coscius* (loco citato) & *Card. Perron*, Repl. l.4. c.20. conclude it for certain, that *Origen held these Books to be truly Divine and Canonical Scriptures*. *i* Orig. de princ. l.1. c.2. & l.2. c.1. Item, *Sixt. Senen*, lib. 4. verbo *Origines. Ad imitationem praeceptoris sui Clemens multis miris Apocryphis Testimonitis, ut sunt libri Pe-
teroris, & Henoch; Evangelium Secundum Hebr. Ec.* *k* *Canus*, loc. com. lib. 2. cap 10 & 11. *Origenes etiam in Psal. 1. has SEX LIBROS, cum Hebreis à CANONE rejicit, quod Eusebius referit, lib. 6.* *l* Idem, in cap. 11. *At es tempore res nondum erat definita, quā ratione excusandus est.* *m* *Bellarum. de verb. Dei lib. 1. cap. 10. Sect. Itaq. Fatetur enim Ecclesiastem nullo modo posse facere Librum CANO-
NICUM de NON CANONICO nec contrā; sed tantum Declarare, quis sit habendus Canonicalis, & hoc non temere, nec pro arbitratu, sed ex VETERUM Testimoniois. *n* *Coton. Deprav. 298. Origen. q̄uoit un Doctor particulier; & il deseroit trop à son sens.**

An. Dom.

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L. Follow's then JULIUS AFRICANUS, who lived in *Origen's* time, and had the honor to be sent upon an Embassie to the *Emperour*. He was the first of all other Christians, that wrote a *Chronologie*, which he compiled in ^a Five Volumes from the Beginning of the world to his own Age; and a great ^b part of the *Chronicle* that we have from *Eusebius* is but a *Transcript* out of his. Of all his ^c Other Writings there is not any now remaining but his ^d Epistle to *Origen* concerning the *History of Susanna*, which he is so far from acknowledging to be *Canonical Scripture*, that by ^e Eight several Arguments he endeavoureth to prove it ^f a *Fable*. Wherin though we allow him not, no more then ^g *Origen* did, and the *Churches* in his time, that then received it to be *Read* among them, as we doe; yet thus far we take hold both of *Origen's Testimony*, and his, that neither of them both received that *Book* into the *Canon* of the *Old Bible*.

Ium quod multis offendit & concinatur modis, motericum esse, & grata à Graco Autore confitum.
^c Orig. in Ep. ad Jul. Afric.

L. In this Age lived TERTULLIAN among the Latin Fathers (of whom he is the first, whose Writings be now extant,) as the former did among the Greek. And though the writings of the Latin Church before him, have not bin preserved, to be delivered over into our hands; Yet by what ^a S. *Hilary*, ^b *Philastrius*, ^c *S. Jerome*, and ^d *Ruffin* have expressly told us concerning the number of the Canonical Books of Scripture, received in their Several Churches, (which were all of the Latin Communion,) that herein they followed no Other then the Account of their Ancient Predecessors, from the time of the Apostles, We may have good reason to think, that those Ancients were elder then *Tertullian*, and that the Latin Church before his time, differ'd not at all from the Greek, in this particular. But from him we have a cleer Testimony,

^a S. Hieronym. de Script. Eccl. in Jul. Afric.

^b Jof. Scaliger in Chronicon Eusebii.

^c Mentioned by Eu-
seb. lib.6. cap.23. &c
by Ptolemy in his
Bibl. cod. 3.

^d Inter Opera Ori-
genis, Tom. 2.

^e Apud. Sixt. Senen.
lib.5. Annos. 250.

^f Jul. Afric. in Ep.
Opusculū quidem gra-
cum, sed tamen Opuscu-

An. Dom.

204.

^a S. Hilar. pref. in Psalm.

^b Philast. de Hæres.

^c S. Hier. pref. in Libr. Salom.

^d Ruffinus in Sym-
bolum.

mony, * "That the Books of the OLD TESTAMENT,
" deigned by the XXIIII Elders, and the XXIIII Wings,
" (whereof S. John writeth in his Apocalyps,) were
" Certain, or ſufficiently known to be So MANY in
" NUMBER. In which Account of his, though there
may ſeem to be Two more, then commonly the Hebrews reckon in theirs; yet this maketh not any Reall
difference between them; for as ^a Some added the Lamentations to the Book of Jeremie, and the History of Ruth to the Book of the Judges, ſo ^b Some reckon'd them apart by themselves. Neither doth he augment the Canon, if at any time he produceth an Example or a Sentence out of the Other Books that belong not to it, (as once he nameth ^c Judith, and once the ^d Maccabes;) for in like manner otherwhiles he citeth the Apocryphal ^e Book of Eſay, and the 4th Book ^f of Eſdras, and the ^g Prophecie of Henoch, which no man ever yet accompted among the CERTAINE and CANONICAL BOOKS of SCRIPTURE.

* Tertullian. contra Marcion. Carm. lib. 4. cap. 7. *Alarum numerus antiqua VOLUMINA signet Eſc ſatis Certa VIGINTI QUATUOR ISTA; Quæ Domini ecclæſie via, &c Tempora Pacis. Hæc co-herere NOVO cum FOEDERE cuncta videmus; Sic quoque Johannes, sic pandit SPIRITUS illæ TOT NUMERO Salis SENIORIBUS, &c.* ^a S. Hieron. in Prologo Galeato. *Iid XXII Volumina ſuppaturantur.* ^b Idem S. Hier. in eodem Prolo. *Quanquam Nonnulli RUTH & CHINOTH inter Hagiographa ſcriptūt, & hos Libros in SUO patent VUMERO ſuppaturantur; & per Hoc eſe Prisca Legis Libros XXIIII; quos ſub Numero XXIIII Seniorum Apocalypſis Johanna induit adorantes Agnum, & Coronas suas preſtratis vobis oferentes, &c.* ^c Libr. de Monog. cap. 17. ^d Lib. adverſus Jud. c. 4. ^e Libr. de patient. c. 14. Scorp. c. 10. & Carm. contra Marc. lib. 3. cap. 6. ^f Lib. de habit. mul. cap. 3. & contra Marcion. loco cit. ^g Lib. de Idololatria cap. 15. & de habit. mul. cap. 3.

^b An. Dom. LII. ^h S. CYPRIAN was in this Age Tertullian's Scholler; And ⁱ CLEMENT of ALEXANDRIA was Origen's Master. There is in neither of their works any particular Catalogue of the Scriptures given us; but it may be well premis'd, that herein the Schollers were of the ſame Belief, and had no other BIBLE to be their CANON, then their Masters had before them.

250.

ⁱ An. Dom. 205.

them. And therefore when * S. Cyprian had cited a *Saying* in one of the *Apocr. Books*, he thought it necessary to confirm that *Saying* (as being too weak of it self) by a proof from one of the *Canonical*. The *Sentences* that we find in *Him* to be taken out of ^a *Tobit*, and ^b the *Book of Wisdom*, &c. together with the *Sayings* of the *Sonne of Sirach* alledg'd by ^c *Clement of Alexandria*, are no greater proof, that they held them to be *Canonical Parts of Scripture*, then their Citing of ^d the *Third* and ^e *Fourth Books of Esdras* is a proof, that they held them likewise to be *Canonical*, which on all sides are ^f confess'd to have ever been *Apocryphal*. For to alledge an *Autor* is one thing; and to give him him the honor of *Divine and Sovereigne authoritie* is another.

* S. Cypr. de oper. & eleem. Nec sic fratres charissimi ista proferimus, ut non quod Raphael Angelus dixit VERITATIS TESTIMONIO COMPROBEMUS, In Aliis Apostolorum, &c. gesta rei compertum est. ^a S. Cypr. de opere & Eleemosynis. Et nunc fili, mando tibi, servū Dei in veritate, &c. ^b Id Ep. 52. Cum scriptum sit, Deus mortem non fecis, &c. alibi. ^c Clem. Alex. Strom. lib. 7. Citat. cap. 4. Ecclesiastic. &c. ait. Sequentes autem Scripturas confirmamus quod dictum est, &c. ^d S. Cypr. Epist. 74. Relatio errore sequitur veritatem. Scientes quia & apud Esdras veritas sit, sicut SCRIPTUM est, veritas manet, &c. § Esdr. 3.12. & 4.38. &c. v. eund. de singul. cleric. ^e Clem. Alex. lib. Strom. 1. vide Enseb 1.6. c.12. ^f Bellarm. de Verb. Dei. lib. 1. c.20. Sect. Postremo Apocryphi sunt Libri Tertius & Quartus Esdra. & licet centrum à Patribus, ramen sine dubio non sunt Canonicali; cum à nullo Concilio referantur in Canonicali. Quartus à regno Hebreis neque Græcè inventetur, & continet cap. 6. quadam fabulosa de Pisco Henoch & Leviathan, quos Mariae caedere non poterant; qua Rabbinorum Talmudistarum somnia sunt. Itaque mirandum est quid Genebrardo venit in mentem, &c.

CHAP. VI.

The Testimony of the Ancient Fathers in the Fourth Century.

LIII. **W**E owe to ^a EVSEBIUS, (who was the chiefest Metropolitan of all the Churches in Palestine, and the Eldest

An. Dom.

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of all the Ecclesiastical Writers in this Fourth Century,) the Testimonies of MELITO and ORIGEN before recited. And because he reciteth them so, as that he

^b Euseb. Eccl. Hist. l. 4. c. 25.

^c Id. l. 6. cap. 12. de Clemente loquens; Utitur (inquit) etiam eam Scripturarum Testimonii, quibus contradicuntur ejus qua Salomonis Sapientia vocatur, et ejus qua dicitur Iesu Syrach.

^a Euseb. Chron. l. 2. juxta versionem S. Hieron. Huc usq[ue] Di- vina Scriptura He- bræorum Annales tem- porum continent. Ea vero que posthac quod eos gesta sunt, exhibet de Libro Maccabaeo- rum, & Josephi, & Africani Scriptis. Ex Editione a Scaligeri.

^b Eccl. lib. 10. Es- sea &c. Neque acri- dissimi Ecclai- nisti proponunt, &c.

^b Eod. Lib. ad an- num 1. Secluci Mac- cabæorum Historia hinc supposita Regnum Gra- carum. Verum HI LI- BRI INTER DI- VI- NAS SCRIP- TU- RAS NON RECI- PIUNTUR.

^c Idem. lib. 8. demonstr. Evang. Quid ab illo tempore usque ad tempora Servatoris NULLUM extit SACRUM VOLUMEN. ^d S. Hier. Proem. Com. in Daniel. Et miror quoddam, &c.— eum & Origenem & EUSEBTUS & Apollinaris aliqui Ecclesiastici viri & Dolores Gracia hoc vi- fiones non haberi apud Hebreos fateantur, nec se debere respondere Porphyrio pro His que NULLAM SCRIPTURÆ SACRAE AUTORITATEM præbant. ^e Sixt. Senens. bibl. Sancti. lib. 4. in verbo, Eusebii. Et cum Divinorum Librorum esset Studioſimus, plura ad ipsorum elucidationem compo- ſuit volumina; ſectus in his. Originem, cuius admirator, & ſedulus fuit imitor. Horum quae ad 20- TUS DIVINÆ SCRIPTURÆ intelligentiam perirent, bac ſunt, LIBRORUM OMNIM- V. T. qui in CANONE HEBRÆORVM ſunt, in Graciam Linguam Translatio; cuius recordantur Socrates & Soſomenus, &c.

out of the Ecclesiastical Histories written next after his time, That he translated ALL THE BOOKS of the OLD TESTAMENT extant in the HEBREW CANON, into the Greek Tongue. Which, if it be true, may certainly inform us, what manner of Scriptures & thole were, whereof at the Commandment and charges of the Emperor Constantine the Great, he caused Fiftie Copies to be fairly written in Parchment, and put into the Churches then newly erected at Constantinople. True it is, that otherwhiles he citeth the Scripture ^g of the Maccabees, but in that place the word (Scripture) Signifieth no more with him then a Common Writing, as under the same term elsewhere he citeth the Scripture ^h (or Writing) of Iosephus and the Scripture ⁱ of Aristaeas, besides some other ^k of the like nature.

LIIII. In his time was the First General ^l Council held at NICE; Wherein were CCCXVIII Bishops, (of Whom Himselfe was one, and ^m One of the greatest in Estimation among them all,) besides Priests and Deacons, with many multitudes of other Christians, gathered together from all the Provinces and Churches of the Roman Empire. In this Councell the Heresie of Arrius was condemned by the Testimonies and ⁿ Authority of the Holy Scriptures, which they were wont in such Assemblies ^o first of all to Produce and eminently to place in the midst before them; and out of which alone both the Arians them-

^m viii Episcopatu dignus esset. ⁿ Theodoret. hist. lib. 1. cap. 7. Cum autem ad caput negotii (de Ariano dijudicando) accedendum esset, Imperator Constantinus Denique Episcopos allocutus subinde reculauit, ut communiter consenserent, & in dijudicatione Dogmatum calostium (own in PROMPTU habentes Evangelicos, Apostolicos & PROPHETICOS Libros inde Censura formulas peterent. Et Epistola Constant. ad Eccl. Alex. apud Socrat. lib. 1. c. 9. & in Tom. 1. Concil. Ex SCRIPTURIS DIVINITUS INSPIRATIS, — Ex veritate, & exquisitis LEGIS DIVINAE Testimonii, &c. vera fides confirmabatur. ^o Ep. Synod. Concil. Aquilien. (cui praefuit S. Ambr.) ad Gratian. Val. & Theod. Val. Imp. Propria in medio divina Scriptura. Et Cyrillain Apolad Theodos. de Synod. Ephesina Octuagesima III. Sancta Synodus Christiana Assessore Capitis Loco adspexit; venerandum enim Evangelium in Senio Throno allocavit, in aures Sacerdotum clamans; JUSTUM JUDICIUM JUDICATE. Hinc passim in Aduis Concilior. Calced. & Conf. in Trollo, Antepositis in medio Sacris & inviolatis Codicibus,

f. Euseb. de vita Constan. l. 4. cap. 26.
& Socrates Scholast.
lib. 1. c. 6. Quinq[ue]
ginta exemplaria, sive
SACRAE SCRIP-
TURÆ volumina,
ad usum Ecclesiarum,
&c.

g. Demonstr. Evang.
lib. 9. & lib. 10.

h. Præp. Evangel.
lib. 10.

i. Præp. Ev. l. 8.

k. Ibid. l. 10.

^l An. Dom.

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^m Sixt. Senens. ubi supra. Eusebius tan-
ta Literarum Divina-
rum Exercitatione inter-
ter Omnes sui sacra
Episcopos forvit, ut
Nobilissimum Constantini
Imperatoris Elogia cele-
brari meruit. Is enim
sepe de ipso dicere can-
suevit, Felicem Euse-
bium, qui non unius ur-
bis, sed Orbis prop

ſelves, and the *Orthodox Fathers* there diſputed. But that in *theſe Scriptures* there were none of the *Controverſed Books* contained, appears by the Evidence and Attestation, which both the ^a Emperor, ^b Eusebius, and ^c Athanasius, (the chiefest Actors in *this Councel*) have hereunto given us. For it is no way probable, that they would admit any *Other Scriptures* there, to be laid publickly before them for the deciding of that *Arian Controverſie*, then what both themselves, and the Churches of ^d Alexandria, & ^e Palestine, from whence they came, had formerly acknowledged. Besides, to that ^f place in the *Proverbs of Salomon*, which the *Arians* ^g there pressed ſo often againſt the *uncreated and Eternal Deitie of Christ*, among other clear Answers, that the *Catholick Fathers* then returned to it by ^h Eusebius, this was one, That ⁱ theſe words were **BUT ONCE** to be found in all the *BIBLE*, (as *S. Basil* ^k likewife ſaid afterwards againſt the objections of *Eudemius*;) which if the *Book of the Son of Sirac* had bin then, in their accoupt, any *Authentick Part* of their *BIBLE*, could not have been afſirmed by them: for to the ſame purpoſe are theſe words to be found again in ^l *Ecclesiasticus*. The Authority of the *Council of Nice* hath ever been great and venerable in the Church; and as in many other matters of importance, ſo in *this*, we have just reason to plead it againſt the Contrivers of the *New Scripture-Canon*; for which they can pretend nothing out of *this Councel*. And the words that they bring out of *S. Hierome*,

^a Supra, ad lit. c. *Liber PROPHETICI*, & *Scriptura DIVINITUS INSPIRATA*, of which kinde after the Prophet Malachi until Chrift's time there were none. p. 40. ad lit. c.
^b Suprad. Num. 53. ^c Ibid. Numb. 55. ^d Suprad. in *Origine*. ^e Suprad. in *Melitene*.
^f Prov. 8. 22. 23. *Dominus creavit me ab initio*. ^g Κύριος ἐκατέ με, &c. ^h In *Act. Conc.* Nic. ⁱ Ibidem. ^j Apud *Socrat.* lib. 2. cap. 21. "Et γένεται ὁ πρῶτος αὐτοῦ, &c.
^k *S. Bas. adv. Eudem.* "Ἄντις εἰς μάρτυρε τοῦ πατέρος θεόντων; Κύριος ἐκατέ με, &c.
^l *Eccles.* 24.14. *Ab initio* & *ante secula creatus sum*. & ver. 12. *Dominus qui creauimus*.

b CONCERN-

b concerning the Book of Judith, (which they say he acknowledged to have been Canoniz'd, and received into the number of Divine Scriptures, by these Nicen Fathers,) will not be made to serve or reach to their purpose. 1. For First, S. Hierome is otherwhiles in their account as great an Adversary to them in this case, as any of the Fathers besides; and therefore do they refuse his judgement, and say that ^a they are not bound herein to follow it. 2. Secondly, it is well known what S. Hieromes own mind was both about this, and the Other Books which they have lately exalted into the Divine Canon; for in that very place which they produce here for the Reception of Judith in the Nicen Council, he sayes that ^b the Hebrews (that is, the Hellenist Jews, or the Hebrews converted to Christianity) so received it, as not to judge any matter of Controversie in Religion by it: and elsewhere, that ^c though the Church reads it, yet it is not received by the Church into the Number of Canonical Scriptures. 3. Thirdly, neither doth he here say, that the Council of Nice it self made any such accompt of that Book, but that only it was so

cap. 12. Sect. 1. Librum Judib egregium Testimonium habere à Synode Nicena 1. omni non Synodorum generalium celebrerrim, restatur S. Hieronymus pref. in Judib. — Igitur teste Hieronymo Nicena Synodus Librum Judib ita restituit in Numerum Sacrorum Librorum, ut cum idoneum esse censeret ad fidic dignata confirmanda. Binus in Notis ad Concil. Laddie. Liber Judib auctoritate hujus Provincialis Concilii inter Apocryphas rejicitur, quem vel S. Hieron. Fates Nic. Conc. velut factum, in Canonem Scripturae receperunt. Ibid. Qna de Canonicis Libris in Magno Occam. Conc. magna consideratione decreta erant Catharinus in Cajetan Pamell. In Symb. Russ Genebr. Chr. Perron. Replic. a Canus de locis Theolog. lib. 2. cap. 11. Factor enim tempore S. Hieronymi quod NUNC tenemus, id non suffit adeo certum. — Nec enim verum est, in Libris Canonicis decernendis Ecclesia Regulam esse Hieronymum: quod Cajetanus perperam, ne dicam perniciose existimat. Hic quippe (ut Jo. Coelius verò dixit,) in Contra-ratione Canonistarum Librorum V. T. Josephum secutus est, qui in 1. lib. adversus Apionem, ex Mjuran suorum traditione (ut inquit) XXII Libros enumerauit. Autor est Eusebius lib. 3. c. 9. & 19. — A Gelasio vero non probamus Sententia Hieronymi in Canone Sanctorum Scripturarum. b S. Hier. pref. in Judib. Apud Hebreos Liber Judib inter Hagiographa (Apocrypha) legitur, cuius Autoritas ad roboranda illa qua in contentione vniuersit MINUS IDONEA judicatur. — c Idem pref. in Libr. Salom. Librum Judib legit quidem Ecclesia, sed cum inter CANONI AS Scripturas non recipit. Et in prot. gal. Liber Judib non est in Canone. And more then this we say not of it our selves. d Idem, ubi supra pref. in Judib. Hunc Librum Nicena Synodus LEGITUR computatiss. &c.

^b Suprà pag. 43. ad.
lit. c.

^c Erasm. in Cens. prafat. Hieron. Non affirmat Hieronymus approbatum fuisse hunc Librum Judib in Synodo Nicana, sed ait, in numero S. Literar ù LEGITUR compitiale. ^d Stapleton lib. 9. princip. c. 12. Hieronimus hoc de Synodo Nicana tantum EX FAMA referre videtur. Synodus, inquit, LEGITUR computasse, nam alibi aperte dubitari.

^e Lindanus li. 3. Pa-nepl. c. 3. Scđ LEGITUR computasse, ait, Hieronimus, quod mihi dubitantis suspicione subindicare videtur. Et ex etrea quoq seq. pag. 45. ad lit. b. Salmeron Disq. 2. ad Secund. Secund. Hier. Libr. Judib, ut Lib. Sap. Tob. Eccl. assertus esse Apocryphi. A Costa lib. 2. de Christo revelato cap. 13. Hebr. Libr. Judib d Canonem extinxit, which he would never have done, if he had believed, that the Council of Nice had received it into the CANON.

^f Conc. Laod. infra numb. 59.

^g Sup. m. 52.

^h Int. citand. nu. 55.

& 56.

ⁱ Instr. citan. nu. 64.

& 57.

^a Baron. & Bellarm. ubi sup. p. 43 ad lit. c.

reported, and said of that Council by some Others, (for in the Acts of this Council there is no such thing to be found,) which is far short of that extravagant sense, whereunto ^b the Cardinalls and their followers would stretch his words. And that S. Hierome affirmed not any thing of his own minde herein, is ingenuously confess'd not only by ^c Erasmus who content's with him, but by ^d Stapleton likewise and ^e Divers Others that differ from him in his judgment of these Books. 4. Fourthly, if the Council of Nice had approved this Book of Judith, why did the Council of ^f Laodicea (which was held fortie yeeres after) reject it? or why did ^g Eusebius and ^h Athanasius, (who knew better what was done in the Council of Nice, whereat they assisted, then any others that could tell S. Hierome what some unknown person had written of it,) put both it, and all the rest, that the Council of Laodicea rejected, out of the Scripture Canon received in the Church from the Apostles time to theirs? besides whom, we have ⁱ Epiphanius making honorable mention of the Nicen Council, and ^j S. Hilary that suffered much trouble and exile for it, together with ^k S. Basil, ^l S. Greg. Nazianzen, and ^m Amphilochius, (all of them neerer to it in time then S. Hierome was,) that never heard of any such Book to have been received and Canoniz'd in it. 5. Firstly, To be Numbered or Read with the Scriptures for the better edifying of Manners, and to be of Equall Authority with them for the determining of any Controversie belonging to Faith are Two Different things: In the first sense we receive the Book of Judith our selves; in the second neither did S. Hierome nor the Council of Nice receive it. 6. And therefore lastly, they that urge the decree and Authority of this Council against us in ⁿ a one place, are content, upon better advise taken, to Re-call.

call themselves in * another, and to confess, ^a that there was no such Determination made by the Church (that is, neither by any Council, or Fathers in the Church,) before S. Hierome's time. But the Bishop of Rurmonde shall conclude this defence for us, against all them that oppose the Council of Nice to us. For (as great a Roman-Catholick as other-wise he is) after this manner he plead's our case. " ^b That, if the Nicen Council held the Book of Judith, (and the other Bookes of that Ranke) to be Canonical, why did the Council of Laodicea omit it? And why did Nazianzen make no mention of it? S. Hierome seemeth to me to speak as one that doubted of it; unless a man might think, that this and many more Decrees besides, which the Council of Nice made, were afterwards pared away from it by fraudulent Hereticks; whereunto I can not give my assent for the religious honor that I

* Baronius in Append. Tom. 10. notatione ad An. 325. Sect. 158. qui cum primis conficiens Annales postulat Decretum de Libro Judith in Synodo Nicana fuisse factum, atq; ita d. S. Hieronymo dictum, postea mutavit sententiam, &c. ait; Hanc affirmandum omnino existimat Canonem de Libris Sacris statutum esse a Conclio Nicano, a quo nomine ausum fuisse recedere, pote debet existimari. Sed non ex Canone de Sacris Libris confessu id affirmare Hieronymus, utrum potius ex Actu ejus (quæ nulquam videntur) in quibus obliter etiam idem Liber inventus fuerit, nisi dixerimus Librum quem apud Occidentales inventerit, &c. a Bellarm. de Verbo Dei, lib. 1. cap. 10. Admitte Hieronymum in ea fuisse opinionem (Ecclesiam non tantum Judaicam, sed etiam Christianam Libros Judith, Tobia & Maccab. legare quidem, sed eos inter Canonicas Scripturas non recipere) quia NONDUM GENERALE CONCILIUM DE HIS LIBRIS ALIQUID STATVERAT. Ubi fateri cum necesse est Concilium Nicenum Nihil de Historia Juditha statuisse. Melch. Canus, de loc. Theol. 1.2. c. 11. At tempore Russini (Hieronymi & equalis) res NONDUM ERAVIT DEFINITA. b Gul. Lindanus Episcopus olim Rurem. in Panopli. l. 3. c. 3. Si Nicene Synodus Librum Judith (cuius statutus) in Canonem redegerat, cur Annis 80 (debutissit dicere 40) post, cum non accenseret Synodus Laodicensis? Cur Nazianzenus ejus non meminit? Sed Legitur computasse, ab Hieronymo, quod nihil dubitanter opinionem subindicare videatur; nisi fortasse qui opinetur, hunc de Libris Canonico Nicenam Canorem, unde cum plurimis aliis, &c. hereticorum laude fuisse accusum? cui ne suffragemus, cogit pia de Sanctissimo Petribus in Concilio Laodiceno congregatis existimatio. Non illos etiā erat, quā Canonum Sciemia in primis ornabat Episcopus, tam fuisse sui by nominis & officiis oblitos, ut illorū nec referrunt, aut desideratos non requisiſerint. Adbac si verē legitur quod ait Hieronymus LEGI; Librum Judith Concilium Nicenam inter Canonicas (sed non ait Canonicas) computasse, quid sibi tult, quod idem praf. in Libros Salomon. Scribit, Ecclesiast Libros Judith, Tobia, &c. legere quidem, sed inter 5. Scripturas non recipere? utrum nihil hac de re in Concilio Nicene fuisse definitum ut existimat, iuratis quod hunc Laodicenam de Scripturis Canonicas Canonem, unde cum reliquo, Synodus Constantino-politana VI. in Trullo, approbavit, quod minimè videntur falluta, & designatum à CCCXVIII. illis Partibus Nicenis, Dodistis juxta de Sanctissimi, Laodicen aut non recipiunt, aut Decurto assentis Sacramentum Scripturarum CANONEM.

" bear

" beat to the Fathers of Laodicea. Who in that age,
 " when Bishops knew the Canons of the Church best,
 " and when it was their great commendation to be
 " skilfull in them, could not be so far negligent both
 " of their credit, and their dutie, as neither to know
 " them, if they were extant, nor to seek after them,
 " if they were lost. Besides, if that were true, which
 " S. Hierome saith was read of the Book of Judith, that
 " the Nicen Fathers took it into the Canon, how shall
 " we conſtrue that which he writes in his Preface be-
 " fore the Books of Salomon, That though the Church
 " indeed reads the History of Judith and Tobit, &c. Yet
 " it doth not Receive them into the Number of Canonical
 " Scriptures ? But that the Nicen Council determined
 " nothing in this matter, I am the rather induced to
 " believe, for that the Sixth General Council at Constan-
 " tiople approved the Canon of Laodicea ; which it
 " would never have done, if the Fathers that met
 " there, had either rejected, or mutilated the Canon
 " of Nice.

An. Dom.

340.

LV. Not long after this time, * S. ATHANASIUS was made Patriarch of Alexandria ; whom the Nicen Council had appointed to write his Letters unto all other Churches, from yeer to yeer, that they might certainly know when to keep their Easter. And to that purpose the Patriarchs of this Sea sent their Paschal Epistles abroad upon every annual Return of the Epiphany. In these Epistles they were wont otherwhiles to give instructions likewise concerning any point of Religion, which they thought needfull to be published unto the people. And because ATHANASIUS had among other things understood, that certain Apocryphal Books went about in those dayes, under the name of Sacred and Divine Scriptures, he thought it a duty belonging to him, in that Office of a Patriarch to inform the Churches throughout all Christen-

Christendome, what were the *Certain and undoubted* Scriptures both of the *Old and New Testament*. Therefore, in One of his ^a *Paschal Epistles* he giveth them a perfect Catalogue as well of the *Canonical*, as of the *Ecclesiastical Books*, then received by the *Orthodox Christians*, and chargeth them to abstain from all other *Apocryphal writings* introduced by *Heretics*. And first, he declarereth, That ^b *All the Books of the Old Testament* are in Number XXII. Naming them one after another, in the same order, that we do now; (as likewise he doth those of the *New*.) Then he addeth, That *these Books ONLY* be the *Fountaines of Salvation*, from whence all *Doctrine of Piety and Religion* is *Preach'd*, and whereunto none ought to *adie*, nor none to *detract anything from them*. And afterwards in the end, to distinguish these *Canonical Books* the more exactly, from them which were termed only *Ecclesiastical*, he held it ^c necessary to tell them, That there were also some *Other Books*, not admitted into the *Canon* of the *Bible*, but registered and proposed by the *Fathers of the Church*, to be read by those that were *New Beginners in Religion*, such as ^d *The Wisdome of Salomon*, *The wisdome of the Sonne of Sirach*, *Espher* (to be understood of the *Greek Additions to Espher*, for ^e elsewhere he acknowledgeth the *History of Espher*, wch we have from the *Hebreus* to be *Canonical*) *Judith*, *Tobit*, and a Book called *The Apostles Doctrine*, besides, *The Pastor of Hermes*. Of the *Maccabes* and *Sosanna* here is no mention, (peradventure omitted in the Transcript,) but he will name them also, and give them their ^f *owne place* by and by. In the meanwhile, the distinction which he makes here between

εναγγελίζεται, μηδέ τούτης ἐπιβαλλται, &c. c Ibid. Ἀλλ θερα γατάρος ἀρεβίθεται περιστόμη καὶ τοῦτο γέρων εναγκάσεις εἰς ἡν θερα γατάρος εισέρχεται. ἐκρυπτώμενοι, &c. d Ibid. Σοφία επιδομάτως εἰς σοφίαν γεγενήθη, &c. e Vide numb. 56. f Vide numb. 56. g Vide numb. 56.

the

the Canonical and the Ecclesiastical Books, severing all other Apocryphal writings from them both; (of which triple Division we shall give a further accompt & hereafter,) is in this place proposed by him * as a matter constantly Delivered in the Church, from the Apostles dayes to his.

* Epist. citata. ἵνειστρησ, &c. Quoniam nonnulli ausi sunt, ea que dicuntur Apocrypha sibi compondere, &c. ea Divina Scriptura permisere, (de qua re certiores futili sumus,) mihi quoque vixum est à Germano fratribus admoniti, ab alto per seriem expondere, quia in CANONEM recepit, & tradidi, & credidit esse DIVINI LIBRI, —quemadmodum traditionis PATRIBUS, qui AB INITIO ipsi verbi Appellatos & Ministri fuerunt.

^a S. Athanas. Synops. Sacr. Scripturæ.

^b Du. Perron. Repl. l. 1. c. 50.

^c Serat. Prolog. 4. in Judiis. Gretser. del. lib. 1. c. 7.

^d Baron. ad An. 342. Sect. 41.

^e Athanas. Apol. ad Constantium. Imp.

^f Bell. de Verb. Dei. l. 1. c. 7. Sect. 1. & 2.

& 3. & c. 9. Sect. 5.

^g Catena Gr. Patr.

in Pentat. loc. cit.

* Loco citato.

^b S. Athanas. in Sy-nopsis S. Scrip. Kad-ig, &c. Et veteris quidē Testamenti sunt isti ac incipit enumerare. Genes. Exod. &c. Quoniam enumerasset, subiecit, 'Ora τὸν γεροντας' budus, &c. Sunt in universum veteris Testamenti Libri Canonici XXII. Pares Numeri Libris Hebrewum.

^c Ibid. Πλαου γεγραπτούσιν Χριστιανούς, &c. Omnis Nostra, qui CHRISTIANI sumus, Scriptura Divinitatis est inspirata. Libros autem habet non indeterminata, sed CERTO CANONE comprehensos. Et enumerat ut suprad.

so accompted to be among the *Hebrews*. Which is against the common Evasion, that * *Card. Bellarm. Perron*, and their followers here make, when they answer us, that the *Fathers*, whom we produce against them never intended the *Christian* but the *Jews + Canon* only, in numbring no more then *XXII Books* of the OLD TESTAMENT. For in this place *Athanafius* (as *Melito, Origen, and Eusebius* before) numbers no more for them both; & layes the *Canon* of the one, as a foundation for the Other. 2. Secondly, in the next place he addeth, ^a That besides these there be also *Some Other Books* which are *not Received* into the former *Canon*, but Reckoned *without*, and Read only to Beginners for their better instruction in Manners, that is to say, *The Wisdome of Solomon*, and *the rest* before recited. 3. Thirdly, in the Conclusion he mentioneth ^b the *Books of the Maccabes*, and the *Story of Susanna* together with the former; but gives this note upon them all, That they are *in the Number of those Books* which be *contradicted*. In this Enumeration we find *The Book of Esther* named; but it is *that Book of Esther* which beginneth ^c (as there he saith himself,) with the *Dream of Mordecai*; and not *that Canonical History of Esther*, which in *Our Bibles* standeth next in order to *Ezra*, and *Nehemiah*. For this he acknowledgeth to be among *those Books*, ^d that the *Hebrews* had in *their Canon of the Bible*; And though he makes no *Particular* mention of it, when he reciteth *the rest* which belong properly to that *Canon*, yet he omitteth not to give us notice immediately after; ^e That as *Ruth* was

* *Passim, locis Septembris citatis.*

† *Baron. Anno 171.*

Sect. 5. de Melitone.

Ex Canone Hebreorum

TANTVM Libros re-

censuit. Yet Melito

went to the Apostoli-

cal Churches of the

Christians to bee

rightly informed in

it, and brought his

Catalogue of the Ca-

nonical Books from

them.

a S. Athanaf. in Sy-

nopsis. S. Script. Ex-

am 3. Tertius eius me-

ditur iuste Biblio;

Eccl. Extra vero hoc

Libros sunt etiam alii

multuli V, T, non quid-

dem in CANONEM

recepit, sed qui tantum

Catechumenis prele-

ctuntur, Hi sunt Sa-

pientia, Sirac, Esther,

Judith & Tobit.

b Ibid. in fine, Ta-

moi ouē ἀπλαζό-

ρα τῆς πολαιᾶς, Eccl.

Illi quidem, quibus

contradicetur, V, T.

Libros supra recitavi-

mus, veluti sunt Sa-

pientia Solomonis, Sy-

rac, Esther, Judith,

& Tobit. Sun exer-

cit, & ταῦτα οὐδει-

μέτρα, Maxima Cai-

tautē τὰ απλαζό-

ρα τῆς πολαιᾶς.

Per Ptolemaium autem videtur intelligi Liber,

qui dicitur Macca-

barum Teritus, (ea recensens quæ à Ptolemeo Philopatore adversus Judeos in Aegypto facta sunt.)

quique habetur in Exemplaribus LXX hodie impreßis. c *Ibid. Imitum ejus hoc est, An. 2. regi-*

name Artaxerx, Eccl. Sonnum vidit Mardochaeus, Eccl. Hæc autem verba sunt non Hebrei Libris,

sed Græci, qui adiutor est; uti in vulgarâ Latina annotatur. And so begins our Apocryphal Esther.

d Ibid. post Canonicorum Librorum Enumerationem subhingit, & refert, exponit, map' à Becht-

erit, tñ E. S. n. e. Ibid.—καὶ μὴ μηδὲ τὸν κείτων εἰς τὸ βιβλιον αὐθιμοῦς, τὸν δὲ Ε. οὐτὶ

εἶτις εἴη.

^a Tidur. Hisp. ORIG.
lib 6.c.2.

d Sixt. Sen. Bibl. lib. 1. S. & C. 1. Liter. Esther juxta ordinum Hebraicorum canis hoc loco reseventur esse. (Et Sec. 2.) Nostrum autem Codicet ad finem hujus voluminis Sex capitula interponuntur. Accedit vero ut propter has Appendix Lachiniar. binc inde quorundam Scriptorum tempestate inseruntur. Liber hic, quamvis Hebreus et Hebrei recipiunt, scilicet ad medium (fallitur hic Sixtus) apud Christianos Canonicam Autoritatem receperint, unde nec ipsum Melito nec Nazianzenus inter Sacros Libros numerantur: Et Athanasius in Synopsis Catalogi Canonorum Voluminum tanquam Notnum (hic vero Sixtus fallit) nosciuntur abjectis, quem denique Concilium Carthaginense Tertium inter Sacra Volumina comprehendit.

* Who to make up the number of XXII, divided the Book of Ruth from the Book of Judges. (Vide p. 123. and p. 113) as Athan. here did. ^a Sub Ester nomine sunt. ^b Exinde intellexerunt Nebemiah & Estheram, quos etiam Hieronymus jungit in petitione Domini & Regatione, qui ab eo interpretationem eorum poscebant, Tertius (inquit) Annus est, quod semper scripturis, & rescribitur, ut Est & Lib. non & ESTHER vobis ex Hebreo transferam. ^c Brasilius Est & Neh.

(sometimes) compited *One Book* with the *Judges*, so was this with *Another*; (that *Other* was *Ezra*, who is most probably held ^c to have been the *Author* of it.) And this I take to be a far better reason, why *S. Athanasius*, here, did not specially name it, then that which ^d *Sixtus*, the *Dominican*, gives us for it in his *Bibliotheca*; where he rejecteth the *New additions* made to this *Book of Esther*, as we ourselves do, together with *Athanasius*, and all the *Fathers* before us: But that either he or they should therefore reject the *Book of Esther* it self, (which they never did,) because of these later and uncanonical Pieces, that had been annexed to it by the *Hellenists*; or that neither of them made any more estimation of the *One* then they did of the *Other*; or that this *undoubted Book of Esther* was never received into the *Canon* before the *Third Council of Carthage*; all these are but the groundlesse and false assertions of this *Dominican Friar*; for though * *Melito* and * *Nazianzen* named it not, yet they comprehended it under the name of *Ezras*, as they did also the *Book of Nehemiah*, these three being by ^a many accompted but for *One*: and *Athanasius* is so far from rejecting it, that he refers to the *Hebreo Canon* for it, where it was never wanting: upon which *Canon* founding himself for the *Canon* of the *Christians*, (as he doth expressly) he cannot, or at least he ought not to be so taken, as if he meant in his owne judgment to vary from it. But that none received this *Book* among the *Canonical Scriptures* before the *Council of Carthage*, is a manifest untruth: For *Origen* and *Eusebius* reckon'd it, as received, (before;) and on this side of that *Council*,

^a Sub Ester nomine sunt. ^b Exinde intellexerunt Nebemiah & Estheram, quos etiam Hieronymus jungit in petitione Domini & Regatione, qui ab eo interpretationem eorum poscebant, Tertius (inquit) Annus est, quod semper scripturis, & rescribitur, ut Est & Lib. non & ESTHER vobis ex Hebreo transferam. ^c Brasilius Est & Neh.

WE

we shall produce the Testimonies of *Sundry Others*, that receive'd it, (here after.) In the mean while the objections which ^a Card. Perron and ^b Coccius pretend to bring out of Athanasius, for the Canonizing of Tobit, Judith, wisdom & Ecclesiasticus, under the name of Divine Scriptures, are some of them taken from such writings as be ^c None of his, but ^d confessed to be *Supposititious*; and othersome are expresse ^e Passages of the *Holy Scriptures* themselves, which need not these *Foreign Books* to authorize them; the ^f rest are only such General Termes of speech, that they may be applyed (as they have been often) to *Other Ecclesiastical writings* as well as *these*, and make nothing against us.

^a Du. Perron. Repl. lib. 1. cap. 50. ^b Cocc. Thesau. lib. 6. art. 9. 12. 17. ^c Athanaf. disp. cum Ario Laod. exhortat. ad Monachos. Lib. de Virginitate. ^d Nannius pref. in Athan. Epi. An. 338. Sect. 8. &c. 9. Bellarm. de Ser. Eccl. ^e Athan. Epist. De Decr. Syn. Nicen. Eccl 5. contra Arian. & Apolog. de Fug. ^f Epist. Synod. Alex. & Synop.

LVII. * S. HILARY, the Bishop of Poitiers in France (a Man highly honour'd by ^g S. Augustine, approved in all his writings by ^h LXX Bishops met together in a Council at Rome,) was Contemporary to Athanasius, and suffered with him under the oppression and crueltie of the Arians, by whom they were both exiled. From his Testimonie concerning the Canonical Books of Scripture (wherin he agreed likewise with Athanasius, no lesse then he did in the Articles of his Creed,) we shall have the Consent of the Latin Church with the Greek in this Age, as we had it before in the Time of Origen and Tertullian. For after this manner doth S. HILARY ⁱ Number those Books, and the Churches of France then received

que; *Tisu Nave Sextus*; *JUDICUM & RUTH Septimus*; *1 & 2 REGNORUM* in *Oblatum*; *3 & 4 in Numin*; *PARALIPOMENON* *Dux* in *Decimum* *sint*; *SERMONES DIERUM ESDRÆ* (*in* *Decimum*); *SALomonis PROVERBIA*, *ECCLESIASTES*, *CANTICA CANTICORUM* *in* *Terum Decimum*, *& Quinum Decimum*. *DUODECIM autem PROPHETAE* *in Sextum Decimum*. *ESAIAS* *Deinde*, *& HIBREIAS* *cum LAMENTATIONE & EPISTOLA*, (*qua habetur cap. 29. Jeremia*) *sed & DANIEL*, *& EZECHIEL*, *& JOB*, *& ESTHER*, *Viginti & Duorum Librum NUMERUM CONSUMMANT*.

* An. Dom.

350.

^g S. Aug. contra Jul. Pelag. lib. 1. cap. 2.

^h Gelaf. in Conc. 70. Episcoporum.

ⁱ S. Hilari. Prol. ex-plant. in Psalmos.

In XXII Libros Lex

V. T. deputatur, ut

cum Literis Hebrei

Sermonis convenient.

Qui iud SECUN-

DUM TRADITIO-

NES VETERUM

computantur; ut MOT-

SI sint Libri Quin-

no other. "The first Five of Moses; the sixth of Jo-
 "shah; the seventh of Judges and Ruth; the Eighth
 "of the 1. and 2. of Kings; the Ninth of the 3. and
 "4. of Kings, the Tenth of the Two Books called the
 "Chronicles, the Eleventh of Ezra (wherein Nehemiah
 "was comprehended.) The Book of Psalms made
 "the Twelfth, The Proverbs of Solomon, Ecclesiastes,
 "and the Song of Songs made the Thirteenth, Four-
 "teenth and Fifteenth. The Twelve Prophets made the
 "Sixteenth. Then Isaiah, and Jeremy together with his
 "Lamentations, and his Epistle (now the XXIX Chap-
 "ter of his Prophecy;) Daniel, and Ezechiel, and Job,
 "and Esther, make up the Full Number of XXII Books.

Unto all which Enumeration he setteth likewise his Preface, (which is specially to be noted,) * That in this sort The Ancient Fathers had delivered over these Books to Posteritic. And this Testimonie is so clear, that Cardinal Bellarmine hath nothing to say

^a Ibid, ut supra. Qui ITA secundum Tr. di-
tiones VETERUM computantur.

^b Bellarm. de Verb.
Dei, lib. 1. c. 20. Scit.
penult. Multi VE-
TERUM, ut Melito,
Epiphanius, Hilarius,
etc. in Canone V. T.
exponendo secuti sunt
Hebreis.

against it; but + rangeth S. Hilary among those Ancients, who herein evidently follow'd the Hebrew Canon of the Old Bible; and are therefore, by his own confession, so to be understood, * that they acknowledg'd not any of the Controvèrſed Books to belong thereunto. ^b Some indeed there were in S. Hilary's time, who of their owne heads augmented the Number of XXII by adding the Books of Tobit and Judith; but he approves them not. And though otherwhiles he quoteth the Bookes of ^c Wisdome, ^d Ecclesiasticus, ^e Tobit, and ^f the Maccabees, yet hereby he never intended to give them that Canonical Authoritie, which the ^g Law and Prophets had peculiarly reserved to them by God himself.

^a Idem. Ibid ca. 10.
Sect. 1. Hi Libri si-
mul OMNES (Tobia,
Judith. Sapientia Ec-
clesiastica & Macca-
beorum) rejeicuntur
ab Hebreis.

^b S. Hilas. loco cit. post enumerationem predictam. Quibusdam autem VISUM est; additis
Tobia & Judith, XXIII Libros Secundum Numerum Graecorum Literarum communare: ^c S. Hil.
in Psalm. 127. ^d Id. in 7. Ca. super S. Matth. ^e Id. in Psal. 21B. ^f Id. in Psal. 125.

^g Id. Ibid. Discentes bac Omnia à Lege, & Prophetis, & Evangelio.

LVIII. * S. CYRIL Was Bishop of Jerusalem at the same time when S. Athanasius was Patriarch of Alexandria, and S. Hilary Bishop of Poitiers. In the flower of his Age he was famous in the Church, being the Author of those ^b Catechistical Sermons or Institutions, which are mentioned by S. Jerome, cited both by Theodoret and ^k Damascen, of Old, and are now, of late, (though not without Suspition of some corrupted passages in them,) set forth to the world. Among the Bishops met together in the Second General Council at Constantinople he was ^a reckoned for One of the Chief; which render's his Testimonia to be the more considerable with us. The ^b Catalogue then which he gave to his Auditors of the Canonical Books of Scripture, was the same at Jerusalem, that Origen and Athanasius gave to theirs at Alexandria, every way agreeing with other Churches abroad, in the Number and Names of them all. Only the Name of Baruch, (which is not the controverted Book of Baruch,) is added here to Jeremie, because he

* An. Dom.

360.

^b Catecheses ad Illuminatos.

ⁱ Qui Dialogo 2. non nullus assert ex Catechesi 4.

^k Qui Orat. 3. de Imag. quzdam citat ex Cat. 12.

^l S. Hieronymus de Scriptor. Eccles.

^a Socrat. hist. Ecol. li. 5. c. 8. ^b S. Cyril. Catech. 4. (the same that Theodoret cited) de Sacra Scriptura. Tunc & discimus iudas ac Iudeorum reges & magi &c. in quibus scriptis &c. Ea vero docent nos à Deo inspirata V. ac N. Testamenti Scriptura, &c. Kai q̄nequādēs ēmī, r̄vōt r̄mē tñc ēkaknōtē, mōas iib̄ oīr̄t el tñc mākūn̄ dñaknē b̄C̄as, &c. Dicō quoque studiis ab Ecclesiā, qui nam snt V. T. Libri & neque mibi leges quicquam Apocrypherum—divinas leges Scripturæ V. T. Libros XXII, quos LXX duo interpres transluxerunt. Hos SOLOS meditare, quos & in Ecclesiā sc̄ndit tñcē recitamus. Multo prudenter te eran APOSTOLI, VETERESQUE ILLI EPISCOPI, Ecclesiā Antistites, qui hos tradiderunt. Th̄ ergo cum sis filius ECCLESIAE, Leges & Institutiones Patrum ne evertas, corrumpasve. Ac veteris quidem Instrumenti, sicut diximus, XXII Libros meditare, quos si discendi studio teneris, mi NOMINATIM enumerante, da operam ut memoris. Legis enim primi MOSIS Quinque Libri sunt, Gen. Ex. Lev. Num. Deut. Deinde JESUS FILIUS Nove. JUDICUM und cum RUTH Liber Septimum Numero: reliquam autem Historiorum Liberum 1 & 2. REG. Vnas Liber est Hebrei. Vnas item 3 & 4. Similiterque apud eos PARALIPOMENON 1 & 2 unus est Liber. ESDRAE etiam 1 & 2 (id est. Nehemia,) unus reputans. ESTHER (ita sept̄ computabatur) Duodecimus Liber est; & bi quidem historici sunt. Scripti autem verbis sunt Quinque. JOB, Liber PSALMORUM, PROVERBIA, ECCLESIASTES, & CANTICUM CANTICORVM, qui Liber est Septimus Decimus. Accedunt ad eos Quinque Prophetici; DUODECIM PROFETARVM Liber unus; ESAIÆ unus; Et JEREMIAE cum Baruch, Lamentationibus, & Epistola; & Deinceps EZECHIEL; tum DANIEL, qui Vicefons Secundus est V. T. Novi autem, &c.—Reliqui omnes EXTRANEI, Secundum loco habentur: & qui in Ecclesiis non leguntur, eos omnes neque per se legas, quemadmodum audisti. Ac de his quidem ballenū.

is so often mentioned, and hath so great a part in that Prophecie; but S. Cyril makes but One Book of them both, joyning the Lamentations and the Epistle of Jeremy with it besides, to complete, (and not to exceed,) the Number of XXII Books in all. For howsoever the Ancient Manner of Dividing and Ordering them was otherwhiles sometimes different from one another, yet the Bookes themselves, and the Number of them, were still the same. We have cited S. Cyril's Testimoniſe here at large in the Margin. Where, that we may not mistake him, when he forbiddeth the Reading of any Apocryphal Book, we are not to understand him so, as if he meant hereby the Books of Tobit and Judith, and the rest of that Claffe, which we now call Apocryphal (though we might more aptly call them Ecclesiastical,) for he read them, and ^a quoted some of them himself, being Such Books, ^b that had been of ancient time received in the Church, to be read unto the People, at their First Entrance and Introduction to a Christian life. By S. Cyril's ^c Apocryphal Books therefore we are to understand some other disapproved and obscure Writings, that over and besides both the Canonical and Ecclesiastical Books, certaine private persons (then) went about to bring in, and recommend to the Church at Jerusalem, as they had likewise endeavored to doe in the Church at Alexandria, and Other Places abroad. And whereas he specially exhorteth them here, to ^d Read the XXII Books of the Old Testament, which the Septuagint translated, we are further from hence to obſerve, that although both he at Jerusalem, and Athanasius at Alexandria, together with Other Churches, had not the use of the Hebrew Bible among them, but kept themſelves only to the Greek Translation of the LXX, whereunto were afterwards commonly ^e added those Ecclesiastical Books which the Hellenift Jews firſt introduced, and received into

^a Catech. 6. & Cat. 9. Ex Sep. & Eccl.

^b S. Athanas. Ep.

Paulo ante laudata.

Biblia i. raroniob.

ap. &c. Libri non quidem in Can-

nem relati, sed à Ma-

ajoribus nostris Propon-

ti, ut Prælegentur tis,

qui primam accedunt,

Ecc.

^c Et nihil ex Apo-

cryphis legas. S. Cy-

ril, loco citato.

^d Divinas lego Scrip-

turas, nempe V. T. Li-

bres XXII, quos LXX

Dus interpres trans-

tulerunt. Id. Ibid.

^e Neque enim à LXX

Senibus versa sunt sup-

plementa, sicut nec in

Hebreo codice haben-

tur, Lud. Viv. in Aug.

de civ. Dei. lib. 18.

^c 31. Supplementum

in Hebreo non habe-

tur, sed ex Graeca The-

odosoriniis Editione

transcriptum est. S.

Sen. lib. 1. Bibl. Sept.

2.

into their Churches, that so all the most eminent Books of Religion written in the Greek tongue before Christ's time might be put together and contayned in *One Volume*; ^a yet nevertheless they were alwayes careful to preserve the Honor of the Hebrew Canon, which consisted of *XXII Books* only, *Divinely inspired*; and accurately to distinguish them from the *R^est*, which had but *Ecclesiastical Authoritie*; A distinction which our and other Reformed Churches are still carefull to keep up at this day.

LIX. *Athanasius* and *Cyril* were herein followed by all the Bishops assembled together in the * **COUNCEL of LAODICEA**, out of ^b Several Provinces, in *Asia*. Which was a Council had in such Reverence and Estimation by All men in those elder Ages following, that *The Canons* of it were generally received into ^c *The Code of the Universal Church*, where the yeer CCCLXIII is specified when it was held, *Baronius* in his ^d *Annals* placeth it before the *General Council of Nice*, (but bringeth very weak Arguments to prove his Chronologie; ^e) and ^b *Binus* here followeth *Baronius*, (whom for the most part he transcribes in all his *Notes* upon the *Councils*) fearing ^c lest the *Book of Judith* should otherwile suffer some prejudice, unless the greater Authoritie of the *Nicen Council* be reckoned to come after this *Laodicean Synode*, and reverse the *Constitution* that was here made concerning the *Apocryphal Books* of Scripture. For so they presume that the *Council of Nice* did; but upon what slender grounds they presumed it, we have at large set forth ^d before, and here we

^a Ita Origines in Ep. ad Jul. Afric. *Supplementum Dan. apud LXX Interpretis barbare, &c in Ecclesiis legi an: sed Canonum esse nupsiam assertit; in id dissentit negat in locis supra citatis.*

* *An. Dom.*

364.

^b Titulus apud Dionys. Exiguum.

^c **CODEX CANONUM ECCLESIAE UNIVERSAE**, a Justiniano Imperatore confirmatus. In his num. go.

^d *Baron. Annal. in Append. ad Tomum 4. Cum reperiantur Quinque Canones Laodicensis Concilii eadem continens que in Concilio Nicano statuta sunt, nec in eis ulli priorsus mentio habeatur Canonum Nicenorum eadem statuuntur, argumentum est, ante Nicen. Concilio a Panibus Synodi Laodicensis decretata fuisse, &c.*

Liber Judicis autoritate bini Provincialium Concilii Laodicensi inter Apocryphos rejiciuntur, quem (S. Hier. test) Parres Concili Niceni velut Sacra Sanctorum in Canonem Scripturae receperunt. Oportet igitur concedere hoc Laodicensi ante Nicenum celebratum fuisse; vel Saltem, quod dictu inconveniens est, Catholica Ecclesia Episcopae que de Canonis Libris in Magno Oecumenico Concilio Magna Consideratione decreta erant, (at magis etat hic Bar. & Bin. inconsiderantia,) convallare & retrocedere eos non fuisse. d Num. 54.

place

^b Concil. Tom. 1. ^c In Notis ad Concil. Laodic. Sect. Sub Silvestro binis Provincialium Concilii Laodicensi inter Apocryphos rejiciuntur, quem (S. Hier. test) Parres Concili Niceni velut Sacra Sanctorum in Canonem Scripturae receperunt. Oportet igitur concedere hoc Laodicensi ante Nicenum celebratum fuisse; vel Saltem, quod dictu inconveniens est, Catholica Ecclesia Episcopae que de Canonis Libris in Magno Oecumenico Concilio Magna Consideratione decreta erant, (at magis etat hic Bar. & Bin. inconsiderantia,) convallare & retrocedere eos non fuisse. d Num. 54.

* Concil. Laodic.
can. 59.

a "Om̄ i dñi idem-
p̄s̄ dñm̄s̄ lēḡs̄
ē t̄ c̄n̄m̄d̄ b̄-
b̄bia, dñm̄ ūlva, n̄
z̄ḡv̄r̄ia, &c. "Om̄
dñi b̄bia, &c.
Quid non oportet pri-
vates Psalms in Ec-
clesia legere, om̄ Li-
bros non Canonicos, sed
slos Canonicos veteris
et novi T. Hac autem
sunt qua legi oportet
v. T. Scripta. 1. Ge-
nesis, 2. Exod. 3. Le-
vit. 4. Numeri, 5. Deut.
6. Joshua, 7. Judges &
Ruth, 8. Esther, 9. Reg.
1. C. 2. 10. Reg. 3.

C. 4. 11. Paralip. 1.
C. 2. 12. Efr. 1. C. 2. (Id est Nehem.) 13. Liber Psalmorum, 14. Proverbia Salomonis, 15. Ecclesiastes, 16. Cant. Cantic. 17. Job, 18. Dodecim Propheta, 19. Iosaias, 20. Jeremias (cum Baruch, La-
mentat. & Epistolas qua in Latina versione omittuntur.) 21. Ezech. 22. Daniel. Novi autem T. hoc,
Evangelia quatuor, &c.

† Obitus.
a S. Athan. ubi sup.
S. Hier. prefat. in
Liber. Salom. Ruffin.
in Symbolum.

place this Synod of LAODICEA in that time and order which the Code hath assigned to it. In the last canon whereof, (which in that Universal Code is numbered to be the CLXIII.) this Decree was made, * That no Books which had been composed only by private persons should be read in the Church, nor any other that were not Canonical, but only those, which belonged to the CANON of the OLD and NEW TESTAMENT, that is to say, of the OLD, Genesis, Exodus, &c. till we come to the Prophet Daniel, which is there made the XXII Book; and of the NEW, Matthew, Mark, &c. till we come to the Revelation of S. John, which for the high and hidden mysteries that are in it, was not then usually Read in their Churches, no more then it is now in Ours. But for all the rest they number them, as we do, and leave all the Controv̄erted Books out of their Accomp̄t.

LX For the better understanding of which CANON, and removing those Scruples that be otherwhiles rais'd about it; we are first to consider, 1. That they had an Ancient Custome in the Church to Read unto the People there, not only those Books which were properly and strictly † Canonical, but likewise Some Other, which were in honour among them, both for their Antiquitie, being written before Christ's time, and for their many good Rules and Examples of Piety, that tended to edification, and the well ordering of Mens Lives. 1. Of the First sort were the XXII Books, which Moses and the Prophets left behinde them; these they called Canonical; 2. Of the Second sort were the Books of Tobit, Judith, Ecclesiasticus, Wisdome, and the Maccabes, added by the Hellenists to

to the Old Testament, and the Pastor of Hermes, the Doctrine of the Apostles, and the Epistle of Clement, subjoined by some Others to the New; And these they called * Ecclesiastical Scriptures. 3. There were Other Books yet besides these of a Third sort, that divers Private men endeavoured to introduce among the people; which because they were found to be fraught with Erroneous and Pernicious Doctrines, many uncertain and fabulous Relations being therewith intermixed, the Fathers utterly forbade to be Read in the Church at all. And these they properly called + Apocryphal Scriptures. Those that were of the Second Rank had otherwhiles by some particular men the Name of the Third Sort given them, but the name of the First they never had, till after this Age; and even then also, often were they call'd Apocryphal, but Canonical very seldom; nor were they in those after Ages termed so at all, otherwise then by a popular way of Expression, and taking the word Canonical in a larger Sense, then ever the Fathers took it in these Elder times of the Church. 4. Moreover of those Ecclesiastical Books, which were permitted to be Read to the people, they had both in this, and in the former Age, Divers Kinds. For in all places they had not one and the same Custome; nor were the Books of Tobit and Judith only, with the rest of that order, that were written before Christ came into the world, allowed to be Read in the Church; but Some Other besides, (Ecclesiastical and profitable Books also) that were written after his time. To which purpose we have the Testimonic of ^a Eusebius, for Reading the Book of Hermes, in some Churches; and the Testimonic both of ^b him and ^c Dionysius ^d the Bishop of Corinth,

* Ruff. ibid. Qua omnia legi quidem in Ecclesia majores nostri voluerunt. Id. Ibid. Scindunt est, quod ex aliis Libri sunt, qui non CANONICIS sed ECCLESIASTICIS & Majoribus appellari sunt, ut est Sap. Salom. Ex alia Sapientia que dicitur filii Sirac, qui Liber apud Latinos HOC IPSO GENERALI VOCABULO ECCLESIASTICVS appellatur, quo vocabulo non Auctor Libelli, sed Scriptura QUALITAS cognominata est. Ejusd. ordinis, &c.
† Sicut sunt Alla Petri, Evang. Petri, Apocryph. Petri, Alla Pauli, apud Euseb. Hist. Eccl lib. 3 c. 3. Item Evang. Thom. Matth. & Andr. ab hereticis publice letta. Eod. lib. cap. 22. Item, Scriptura Apocrypha, ab hereticis in publicum prouulsa. Apud eund. li. 4. c. 21. ex Irenaeo.
a Euseb. Hist. Eccl. l. 3. c. 3. Novimus Librum Hermetis quidigitur Pastor publice Leatum suisse in Ecclesia.
b Id. lib. 3. c. 14. Novimus hanc Epistolam Clementis & Olim & nostrâ state in plurimis Ecclesiis communiter legi solere.

^c Apud. eund. l. 4. c. 22. Celebravimus dictu Dominicum, ex Admonitionis gratia (addit Eusebius antiquo more) ex legimus & semper legamus priorem Clementis Epistolam ad nos Scriptam. ^d Antiquus Scriptor. Eloquentia magna ex industria nomine à S. Hieronym, laudatus in lib de Script. Eccl.

for Reading the *Epifle of Clement*, in other Churches; when they met together publickely to celebrate the Lord's Day. And to the ſame purpose we had the Testimonic of ^c *Athanafius* in his *Pafchal Epifle*, mentioned before, for the Reading of *The Doctrine of the Apoftles*, (which peradventure was the *Book of Canons* ſet forth under their Name, few at firſt, but in proceſſe of time much augmented,) and the Book that was called *The Pastor*. All which being Eccleſiaſtical writings and uelfull for the instruction of the people, were put into a *Division* or *Clafs* by themſelves, and clearely diſtinguiſhed ^f both from the *Canonical*, and from *Apocryphal Books* properly ſo termed. 5. But when among this Eccleſiaſtical Claffe ſome other men had in diuers places brought in and mingled thole Books that were meekly *Apocryphal*, Reading them alſo to the people under the ſpecious Title of *Holy and Divine Scriptures*, from hence it was, that the Fathers in the Council of Laodicea took occation to make their *Canon*; and held it neceſſary to declare the *Number* of thole *Authenick Books*, that were publickely to be *Read* unto the people in the *Church*.

LXI. Yet againſt our producing of this *Canon*, it is allegdg'd, that *Baruch* is added in the OLD Teſta‐ment, & the *Apocalyps* left out in the NEW. For Anſwer wherunto, we ſay First, (as we did before to the place ^a in *S. Cyril*,) that this is not the Book of *Baruch*, which ſtandeth ſeparate by it ſelf in the Rank of thole that be Controverted, but an ^b *Exegetical* or fuller *Exprefſion* only of what is contayn'd in the Book of *Jeremie*. And ſo *Origen* expreſſ'd it when he ſaid, ^c that *Jeremie*, with the *Lamentations*, and with his *Epifle* made but *One Book*; (that *Epifle*, therefore muſt be contain'd and written in that *Book*, as it is in the XXIX Chap. of his *Prophecie*;) where-

^e Αθαν. τιβι ſuprad
Διδαχὴ τοῦ Ἀποſτολοῦ τοῦ Αντωνίου, εἰ τὸ Πομπεῖον.

^f Kal. Iunij, &c. Neque inter Canonicalia neque inter Eccleſiaſticalia alio modo idem ī me morantur Apocryphi.

^a Num. 58:

^b Ἱερεμίας εἰς Βαρούχη, Σπήρων εἰς ὀμοσθάτης Καν. cīc.

^c Sup. num. 49. Je‐remias cum Iherenis et Epifela unum fuit.

unto ^a Athanasius and Cyril have added Baruch, (like as the Council at Laodicea did here) and made but One and the same Book of them all. For Baruch's Name is famous in Jeremie, whose Disciple and ^b Scribe he was, suffering the same Persecution and ^c Banishment that Jeremie did, and ^d publishing the same Words and Prophecies, that Jeremie had required him to write; so that in several relations a great Part of the Book may be attributed to them both. And very probable it is, that for this Reason, the Fathers that follow'd Origen, did not only (after his Example) joyn the Lamentations and the Epistle to Jeremie, but the Name of ^e Baruch besides; whereby they intended nothing else, (as, by keeping themselves precisely to the Number of XXII Bookes onely, is cleer,) then what was inserted concerning Baruch in the Book of Jeremie it self; (for otherwise they must have augmented their Account, and added One Book more to their Number, which they never do:) Nor could Card. Bellarmine take these Fathers in any other sense, when he confessed and said, (though afterward he agreeeth not with his own words,) * "That neither any " Ancient Councils nor Pope, nor Father, in Reciting the " Books of holy Scripture, had made any peculiar mention " of this Prophet Baruch by himself: which would be false, if either the Council of Laodicea, or Athanasius, or Cyril of Jerusalem, had not by the Mention that they make of Baruch, understood those passages of him which are comprehended in the Book of Jeremie, written in Hebrew, but that other Distinct Book, which is now extant under his Name, and was first written only in the Greek Tongue; A Book so different in the present Editions from the Old Latin Translation, that we have no assurance, whether there be a true Copie of it, or no; and therefore † S. Hierome would not meddle with it.

^a Epistola Pasch. sopradicitat. Jeremias & und cum illo Baruch, Lamentationes, & Epistola.
^b Jer. 36.4.
^c Jer. 41.6.7.
^d Jer. 36.8.
^e Nisi virtutis sit in Graeco Conc. Laodicensi Codice, nam in Latino (qui ante versionem Gentiliani Heresi exstabat) ista omnia nomina pratemissa sunt, & Jeremias solus ponitur. Ifid. Merc. Asterius & P. Crat.

* Bellarm. de Verbo Dei, lib. 1, cap. 8. De Libro Baruch Controversia fuit, et est, tunc quid non inventur in Hebreis Codicibus, item etiam quia nec Concilia antiqua, neque Pontifices, neq; Pares, quos superdicitavimus, qui Catalogum Librorum Sacrorum tenent, hujus Prophete disertis verbis meminerunt.

† S. Hier. pref. in Jerem. Librum autem Baruch, qui apud Hebreos nec legitur, nec habetur, pratemissimus. Item pref. in Commentariis quibus Jeremiam exponit. Libellum Baruch, qui vulgo Editioni LXX copulatur, nec habetur apud Hebreos, et Psuedo-Zechar. Epistola Jeremias nequaquam confundit.

LXIL Then, as to the leaving out of the *Apocalyps*, (which is a Second Exception against this *Canon* of Laodicea,) though the Question between the followers of the *Trent-Canon* and Ours, be not concerning any Books of the *New Testament*, (wherein we al agree,) yet we have thus much to say for the Council. 1. That the *Preface* which they make to their *Canon*, sheweth their intention, only (or at least, chiefly) to have been, thereby to declare ^a what Canonical Bookes were *publickly to be READ amorg them in the CHURCH*, where because their *Custome* was not usually to *Read* the *Apocalyps*, therefore they forbare to *Name* it. 2. That this *Custome* was not grounded upon any Opinion they had, as if that *Book* were *no part* of the *New Testament*, but because it was so replenished with abstruse and hidden ^b *Mysteries*, as that (few or none being fit and able Persons to Explain it,) the people would receive the lesse instruction and edifying by it; which is the reason that in our ^c *publick Calendar* for *Reading the Books of the New Testament* in the ordinary course of the Year, *our own Church* hath likewise omitted it: and yet we hold it to be *Canonical*; (as they ^a of the *Greek Church* did;) often alledging it in our *Sermons* and *Treatises*; and otherwhiles *Reading Divers parts* of it in our *Publick Service*. 3. It is altogether improbable, that the Fathers of this Council should abiolutely reject that *Book* out of the *Canon*, when it was in their ^b own time (as it was also ^c before and ^d after their time) held an *Heresie* to reject it: For though some few men in the *Greek Church* were not always so well satisfied concerning the *Author* of this *Book*, but ^e doubted whether it was *S. John the Evangelist*, or some other *Apostolical Writer* of that *Name*; yet as the Reasons which they brought for themselves were of little weight, so they were at all times opposed and answer'd by the *Greater Part*

^{a.} Conc. Laodic. loco citato Quod non oportet privatus Psalmos in ECCLESIA LEGERE tyc. Hec autem sunt quae LEGI oportet &c.
^{b.} S. Hier. in Prolog. galeat. *Tot b. de Sacramentis quos verbale Liturg. eccl. Angl. in Calend. & prefat.* How the rest of the holy Scripture (besides the Psalter) is appointed to be read. The old Test. tyc. except certain Books and Chapters which be least edifying. tyc. The New Test. except the Apoc. tyc.

^{a.} Justin. Martin. Dial. cum Tryph. Irenaeus l. 5. contra her. Theoph. Antioch. & Melito apud Euseb. hist. Eccl. lib 4 c. 24. & 26. Dionys Alex. apud eund. l. 7. c. 13. ^{b.} c. 24 Clem. Alex. lib. 2 p. 22 d. cap. 12. Origen. in 1 Psalm. Eusebius in Chron. Athanas. in Synops. Epiphani. heret. 51. Chrysost. in Psal. 51. Basil. Gr. Naz. & Cyrillett.
^{c.} Epiph. loco citato, Behar. 54.
^{d.} Tertullian. lib. 4. contra Marcion.
^{e.} S. Aug. de heret. cap. 30.
^{f.} Euseb. lib. 7. hist. Eccl. c. 25.

Part, and the most considerable Persons of the Church; whereof there cannot *One* be nam'd that ever suffer'd the Authoritie of the Book to be either rejected, or doubted of, whether it were a Canonical Part of the New Testament, or no, without censuring, and condemning them, that did so. 4. Lastly then, The Omission of this Book in the *Canon* of Laodicea (if yet the Omission be not rather in the Copies that we have of it, then in the *Canon* it self; for in some * Copies the Epistle to Philemon is left out, aswell as the *Apocalyps,*) can be no just plea for the Authoritic of those Books, which the Councel of Trent hath lately annexed to the *Canon* of the Old Testament, for though neither of them be here nam'd, yet it is one thing not to be named in the *Canon* of Laodicea, and another thing to be excluded out of the *Canon* of the Bible, which maketh the great difference between them; for certain it is, that by the common consent of the Fathers and Churches abroad, (which are the best Interpreters of what they decreed, rejected, or acknowledged, in this Synod of the Asian Provinces,) the *Apocalyps* if it were not usually read to the people, yet it was publickly received as a Canonical Book of Scripture among them all; which the other Controverted Books never were, neither in those places, where they were allowed to be Read, nor at Laodicea, where for the Reasons afore mentioned they thought meet, at that time, to Forbid them.

LXIII. Some other Exceptions there are against this *Council*, which will give us no great trouble to answer. As First 1. That it is not so certain whether there be any such *Canon* or Catalogue of Scripture-Books in it, or no; for in the *Latin Translation*, ^a which *Dionysius Exiguus* made of that *Council*, it is omitted; and in the *Roman* ^b *Code* there is no particular Recital of those Books to be seen; nor hath

* In Codice Joh.
Tilii.

^a Codex Can. Eccl.

Dionysii Exigui.

^b Codex Can. Eccl.
Romanae.

¶ Gratiani decret.
† Codex Can. Eccl.
Universit.

a Qua psallere & la-
gere in Ecclesiis con-
veniat. Quod non o-
portet plebeios Psalms
in Ecclesia cantare,
nee Libros praece Ca-
nonem legi; sed SOLA
Sacra Volamnia V. &
N. Testamenti. Reg.
162. in Cod. Dion.
& Can. 59. Cone. La-
od. in Cod. Rom.
b Baronius & Binius
ubi sup. Alph. à Ca-
stro lib. 1. c 2. contra
huc. Georg. Edetus
in Oecon. Bibl. lib. 1.
Tab. 42. Costerus in
Enchirid. cap. 1. Bel-
larm. de Verbo Dei,
lib. 1. c 20. Sect. Enu-
merator. Melc. Can.
li 2. ca. 11. Lindanus
ubi soprà. Et alii
complures.

c Amb. Cachar. o-
pusc. de Scr. Cano-
nicis. Vobamentis su-
spicere siue hos Libros
& Scolis quibusdam Se-
mestos. &c.

d Bellarm. lib. 2. de
Conc. c. 8. Lodiensem
verò Concilium fuit
Provinciale, Episco-
porum XXII. & non
confirmatum à Pontifice.

e Prima hujus Syno-
dibus Santa Sy-
nodus que apud Lodi-
ensem Phrygia Parat-
ana convenit ex di-
versis Provinciis five
Regionibus Asia.

Gratian, [¶] enter'd it into his Decree. But in these matters the Greek Copies are to be trusted before the Latin, and the Universal † Code before the Roman; In all the Several Editions of the Councils both Greek and Latin set forth by Mercator, Merlin, Crab, Surius, Tilius, Binius, and those that we find in Balsamon and Zonaras, this Canon is to be read at large; and should we rest our selves either upon the Roman Code, or the Code of Dionysius Exiguus, we shall be to seek for all the 8. Canons of the Council of Ephesus, the 3. last Canons of the First Council at Constantinople, and the 2. last Canons of the Council at Calcedon, which which are all cut off and left out in both those Codes, as well as this Canon of Laodicea is; the ^a Preface and Title whereof they have suffered nevertheless to stand still; and yet that Preface and Title refer to the Books of Scripture, that follow in all other Copies and Collections of the Councils whatsoever; which is so clear an evidence for us, that generally this Council is ^b given us, and confes'd to be upon our side. 2. Only Catherinus, having nothing else to say against it, suspe-
cteth, that this LIX Canon of this Council ^c hath been larger then it is, and that the Bookes now contro-
verted have been taken out of it, though in the mean-
while he knowes not when or by whom it should be done; which is an Exception that answers it self, and hath no body else to speak for it. For with as much reason he might have suspected all the rest of the Fathers Writings, that numbred these Bookes of the Ancient Testament, as the Fathers of Laodicea did. 3. The last Exception therefore against them is, That they were but a ^d Provincial Council, and of very little Authority in the Church, having never been confirmed by the Pope. But there is no part of this Exception true. For First, it was a Council that consisted of ^e Divers Provinces or Regions of Asia; which makes

makes it greater then any f. Provincial Synod. Secondly, it was always held to be of great Veneration and Authority both in the Greek and in the Latin Church. And Thirdly although * the Oriental Councils in thoe dayes needed no Confirmation from the Pope, (who claim'd no such jurisdiction then, as he did in after ages, over thole places that were out of his owne ^a Limis;) yet that among other Councils of the East, the Popes Received this in the West, and acknowledged the Canons of it to be a Part of those Ecclesiastical Rules, whereby both themselves and other Bishops were to be guided, we find it manifest in ^b the Letter that Pope Leo the 4th sent to the Bishops of Britannie; For in thole Elder times the Code of the Universal Church govern'd them all; And into that Code was this Synod of Laodicea taken not only by the Sixth General Council of Constantinople in ^c Trullo, (the Canons whereof have otherwhiles some ^d Exceptions made against them,) but by the 4th General Council likewise of ^e Calcedon; and the Imperial ^f Law of the Emperor Iustinian, besides divers other Testimonies set forth to that purpose by the Two Learned Antiquaries ^g Lefchassier, and ^h Justel, whose Reasons herein are so clear and convincing, that as no just Exception can be taken to them, so are they freely acknowledged to be such, & highly mag-

^f Bel. lib. 1. de Conc. cap. 4. Provincialis Concilia sunt, in quibus convenient Episcopi TANTUM UNUS PROVINCIAF, qui usus praest Metropolitanus, sive Archiepiscopus. ^g Binius ex Baronia, Not. 1. in Laed. Concil. Hoc Concilium antiquissimum nobilitate celebrerrimum, Gracorum atque Latinorum Scriptis celebri memoria commendatum fuit. * Ancyra. Neocaes. Gangr. Antioch. &c. ^a Conc. Nicen. can. 6. b Can. de Li'l el. Distinct. 20. Non convenit aliquem judicari ^g Sanctorum Conciliorum Canones relinquare. Quibus autem in omnibus Ecclesiasticis utimur iudicari, sunt STATUTA Can. Apost. Nican. Ancyran. Neocaes. Gang. Antioch. LAODICENSIUM, &c. ^c Can. 2. Obsequiamus etiam Canones, qui a S. Patribus nostris expostiti sunt. (1.) a. 318. Sandis ac dromis patribus, qui Nicaea concurserunt, usque qui Ancyra. Neocaes. Gangr. Antioch. atque illi etiam qui in LAODICEA Phrygia. &c. Ad hanc Ballationem Hujus praeferitis Canonis perpetuo recordare. ^d Melch. Can. lib. 1. c ult. Baron. Tom. 8. ad An. 692. & illum transcribem. Binius, ad istud Concilium qui nisextum. ^e Act. 4. Act. 11. & Act. 13. ^f Novel. 131. ^g Lefchassieri opusc. in Consult. de Controversia inter Papam Paul. 5. & Remp. Venet. ^h Cbr. Justellus prefat. in Cod. Eccl. univers. & Testim. grafixa atque ordine recensita ante God. Dion. Exigui.

nified.

ⁱ Is qui Apologiam pro Pontifice scriptam adversa Consolationem Leshaffettii. *Consiliorum Ordine et Autoritas feliciter dispositis, tenebras dissipatis, nodos enodatis, &c. quo nomine non exiguam cum apud Omnes, tam maximè apud Theologos invit gratiam, in plenè fuit ingratis.* Item, Apologeticus super Decreta Greg. 7. Tom. 7. Concil. Edit. Biniana, part. 1. pag. 469. Paris. Impres. Præterea Santa et Veneraria Synodus Chalcedonensis sicut Provincialis Concilia ante ipsum transalpa canonizasse non Dubitatur, id decressens. Cap. 1. Regulas Sanctorum Patrum per singula nunc aliquæ Concilia constitutas proprium robur habere Decretivimus. *Hac autem Concilia ante ipsam CHALCEDONENSE legantur fuisse Ancyra. Neocasar. qua et Nicara Concilio antiquiora traduntur, Item Gangi. Sard. Anioch. LAODICENSE; Eagi eadem et in CHALCEDONENSI Synodo non dubitamus esse reborata. Quia etiam cum Africanis Canonibus beatus Hedrianus Papa Carolo Imperatori ad Disponendas Ecclesiæ in Regno suo, Rome tradidisse legitur.*

An. Dom.

374.

LXIII. S. EPIPHANIUS the Bishop of Salamine or Constance in the Island of Cyprus, wrote his Books against Heresies about Ten years after the time of the Laodicean Council. ^a There and ^b elsewhere (thrice in all for failing) he numbreth the Books of the Old Testament, as we do now, and as the Fathers of the Christian Church had done before him, to be neither more nor lesse (if the Five double Books be reduced to the Hebrew Account) than XXII. Of Tobit, Judith, Baruch and the Maccabees he maketh here no mention at all, nor any where else besides. Of the Wisdom of Salomon, and the Wisdom of the Son of Sirach he declareth exprefly, not only that they be both ^c Doubtful Writings, but ^d that they are ^e not to be counted within the Number ^f of the Holy Scriptures (how useful and profitable soever they might be besides,) having never beene put ^g into the Ark of the Covenant; * where all the Books were, that may be acknowledged by us to be Canonical conclude. ^{EW.}

^a Angelou et valerius Cispius, &c. Completissimæ sunt XXII Libri juxta Numerum XXII, apud Hebreos Elementorum, ^c d Id. Ibid. Sunt in ambiguo. Et exempli gratiæ profert. Sapientiam Sirach et Salomonem (inter eam) Qvi Libri (inquit) est utilis fuit et commodi, tamen in Numerum Receptorum non referuntur, neque in Arcam Testimonij depositi fuerunt. ^g Which yet is not to be understood of the first Ark before the Captivity, but of another that resembled it after. ^h Vide Num. 105.

cat.

cal. And it need's not trouble us, if ^a Card. Perron, and ^b Greiser the Jesuite, here object Epiphanius against himself, and say, that in his disputation ^c against Elias (who was the Master of the *Anomian Heresicks*) he followeth the *New Accomp* of the Roman Church, and rangeth the Two Books of *Wisdom* and *Ecclesiasticus* among the rest of the Divine and Canonical Scriptures. For first, this is not true, that every *Writing*, which he otherwhiles calleth *Divine*, (as in another ^d place he doth the *Apostolick Constitutions*) in a large ^e and popular sense, must presently be taken in a Strict and Proper sense to be Canonical Scripture; between which Two there is a great difference. A writing may be laid to be *Divine*, that treateth of *Divine Matters*; but *Canonical Scripture* it cannot be, unless it be *Divinely inspir'd*, as the *Writings of the Prophets* were in the *Old Testament*, and of the *Apostles* in the *New*. And therefore S. Epiphanius not placing these *Two Books* among the *Prophets*, but putting them in a Rank and order by themselves, after the *Prophets* and *Apostles* both, cannot ^f otherwise be understood, but that he intended them as *Writings of an inferior Classe* to the former. 2. For Secondly, why did he els reckon them behind the *Apocalyps*, when they were in order of time written before all the *New Testament*? And 3. Thirdly, Why did he not add Two more to his Number of XXII (or XXVII) whereunto he confines all the Books of the *Old*? But the Truth is, that he alledged both these

^a Du Perron Repl. lib. I. c. 50. pag. 448.
Quand Epiphane dispute contre Aelius, il suit la disputation AC-CESOIRE de l'Eglise. & met l'un & l'autre chose (les Deux Sages) devant les Ecritures Divines & Canoniques.

^b Similiter Greiser. Def. I. c. 14. Nullam hinc ponit differentiationem inter Genesim et Evang. S. Johannis, & Sapientiam Salomonis & Epiph. hact. 76. contra Petrum Quid si regeneratus esset à Spiritu Sancto, & à Prophetis atque Apostolis edocitus, aperte diligenter inquirere à GENESI usque ad tempus ESTER. R. & per XXVII Libros V. T. (ab Hebreis ad numerum XXII redactus.) per IV E-vang. XIV Epist. S. Pauli, per Acta Ap. Epistolatas Catholicas S. Jac. S. Petri. S. Job & S. Jud. & Apocalypsin S. Johannis; Peccatum Sapientiam que dicitur Sabaoth, & que appellatur filii Strach, auctor Etat. &c. 1620v. Has autem Constitutiones inter Apocrypha ponit Hact. 70. e Canis lib. 5. S. Seb. Ac primus.—Epiphanius hacten problemata resellenda, Apostolorum Constitutiones DIVINAM SCRIPTORAM vocat. Loquuntur autem sine dubio de his Constitutionibus quae in S. CRIS BIBLIIS Scripta NON SUNT. Sed ALIA est illa clavis Veritas ipsa LIMITATUR in Disputatione Subtilitas; ALIA vero OBITER & IN TRANSCURSU ad VULGAREM QUANDAM OPINIONEM accommodatur Oratio. Quamobrem, ut Septent., ita Nisi hoc loco VERBIS ECCLESIASTICIS utimur, ut Eos SOLUM, qui SPIRITU DICTANTIE scripti sunt Libri, SACROS & CANONICOS appel- emus. a Vide nam, ".

and other the like writings (which were never receiv'd into the Canon of the Bible,) the more to confound, and shame the Heretick Aetius, who could not any way defend himself, either by the Authentick Records of the Old and New Testament, or by Other Divine Writings, that were sometimes Read and used in the Church.

An. Dom.

375.

LXV. In this time lived S. BASIL the Great, Archbishop of Cesarea in Cappadoce; whom we may well reckon among the Fathers, that have strictly held themselves to the Number of XXII Books belonging to the Canon of the Old Testament. For in ^a the *Philocalia*, or hard places of Scripture, gathered by Him and S. Gregory Nazianzen out of Origen's Works, he propoundeth this Question, and answereth it as Origen had done before. That which ^b Card. Bellarmine obiecteth out of S. Basil for the Canonizing of the Book of Tobit, is neither to be found in Tobit, nor in S. Basil.

^c S. Basil faulteth the *Rich Man*, because he had no regard to the Precept (let it be as Bellarm. addeth, The Divine Precept,) *Withhold not doing good to them that need it. Let not Mercy and Truth forsake thee.* And, *Break thy Bread to the Hungry.* But of these Three Divine Precepts, the ^d Two First are in the Proverbs, and the ^e Third in *Esay*; where the Cardinal might have found them without turning to Tobit for them. Such another Testimony it is, that ^f Coccius hath sought out in ^g S. Basil for the Canonizing of the Book of Wisdom; *In that time the prudent Man shall keep silence, because it is an evil time;* which S. Basil calls the saying of a Prophet. And so do we: For we finde it entirely in the Prophet ^h Amos; but in the Book of Wisdom neither can ⁱ Coccius finde it, nor any body else.

^a Philoc. c. 3. Διὰ τὸν καὶ τὸν διάτετυσα βίον; Quare XXII Libri Divinitus inspirati? Resp. Lyoniam in Numeris ἡ λογο. οὐκ. Neque enim ignorandum est quid V. T. Libri (ut Hebrei tradidit) Viginti & duo, quibus equalis est numerus Elementorum Hebreorum, non absunt. Ut enim XXII Litera introductio ad Sapientiam, οὐκ ἡδ ad Sapientiam Dei, et Rerum mortitium fundamentum sunt. ^j Introductio Libri Scripturae Duo et Viginti.

^b Bell. de verb. Delib. i. cap. 12. de Libro TOBIAE. S. Basilis in tractatione de Avaritia, Sententiam ex Tobiae Descriptionem DIVINUM PRÆCEPTU M appellat. ^k

^c S. Basil. homil. in Lucam. & Serm. De Avarit. ἡλ. Καὶ τέττας λόγοι ἐπιτάχεις, λύτραι, &c. ἐπιτάχεις τοῦ πίστεως, &c. ^l Λόγοι τέττας τοῦ πίστεως σα. ^d Prov. 3. ver. 27. & ver. 3. ^e Esay 58.7. ^f Coccil Thesaur. lib. 6. Art. 9. ^g S. Basil de Spiritu Sancto. ^h Amos 5.13. ⁱ Ciat. S. p. cap. 8.

As little to the purpose are the other Objections that they ^a bring in favour of *Ecclesiasticus*, which they say ^b *S. Basil* believed to be written by *Salomon* himself. But they cite us such Books of *S. Basil*, as either be none of his, or else have no such matter in them. For in his own ^c Works he acknowledgeth no more then *Three Books of Salomon*, and nameth them, the same that we do.

- ^a Can. loc. lib. 2. c. 11.
- ^b Bellarm. de per. Dei, l. i. c. 14.
- ^c Canticum Basil. contra Eunomium lib. 4. & Reg. fidelis disput.

LXVI. To him we joyn *S. GREGORY NAZIANZEN*, surnamed The DIVINE, *S. Basils* Contemporary, and Companion with him in his Studies. Who not only in the ^d Collections out of ^e *Origen*, (which they made together,) but in a Peculiar Work of his own besides, (which he wrote for this very purpose, and so ^f intituled it,) hath clearly delivered himself, touching all the Authentick, True, and Genuine Books of Holy Scripture. Making the Hebrew Canon of the Old Testament, to be the Rule & Square, that herein the Christians are to follow; & counting only XXII Books; whereof He Numbereth XII to be Historicall, & V Metricall, & V Propheticall; Naming them all in their Order; but making no mention at all of

Suscepto Sandorum Numerum. Nonenque Librorum.
Et primum historicos bis Sexus Ordine, Quorum
Primus adest Genesir, dein Exodus, atque Levites,
Et Numeri, Legisq; iterum reposita voluntas,
H's Iosua, Crispique, & Ruth Moa insequuntur.
Hinc Nomus, Deuterony. tenet Gestacionia Regum.
Undecim Annales venunt, et Ultimus Esdra.
Sunt quoque Carminei Quinque; Horum primus Job est;
Proximus est hunc David Rex, & Tres Salomonis,
Sciuntet Ecclesiastes, & Proverbia, Canus.
Post hos Sandorum max Quinque Vol-mina eatum;
Ex quibus his Sex Libro continentur in Uno;
Ostes, & Amos, Micheas, Joachim, & Iosephus,
Abdias, & Nahum, Abraam, & Sophonias,
Aggaius laius, Zacharias, & Malachias.
Hic primum Librum; tenet Isaia Secundum;
Post hos Iermias Marris de ventre vocatus;
Ezechiel Domini Robur; Daniel, & supremus.
Hac veteris Septem ac Ter Quinque & ultimum Pauci
Bini & Viginti Salmorum Elementa figurant.

Tolit and *J. id. b*, or those that follow in the New Catalogue: which can therefore have no other place in his Account, then among * those that are not || Canonical

* Id. Ibid. Si preter
hos quid est, ne germa-
num putes.

|| Id. Ibid. *No tua Codicibus fallatur Mens alienis, (Namque adscripti multi, & si, &c. vagari.) Legitimam hunc baculas Numerum à me. Lector amice.*

^b Card. Perron. Re-
pliq. I. r.c. 50. p 448.

^c Num. 56.

^d Du Perron. ib.

^e Du Perron. ib.

An. Dom.

378.

^b S. Hieron. Ep. ad
Magnum. Nescio quid
in His primum admirari debet Eruditio-
nem Seculi, an Scien-
tiam S. Script.

^c Apud Balsam. pag.
1082. edit. gr-lat.

^d S. Amphilech. Ep.
ad Seleucum. inter
Canonicas Epistolas
à Balsamone Notat.

or Legitimate Parts of the Bible. Against this evident Testimony of *Nazianzen*, there is nothing objected, But 1. That ^b he omitteth the *Book of Esther*, which we have answered ^c before; and 2. That he ^d alledgedeth the *Book of Wisdom*, which nevertheless will not make it Canonical; and 3. That these Verses and all this Catalogue of the True Scriptures, is ^c falsely imposed upon him, which never any Man said before *Card. Perron*, who durst venture for a shift to say any thing: But we have little reason to believe him upon his own word, wherein we finde him so often failing.

LXVII. Conform to the Testimony of *S. Basil*, and *S. Greg. Nazianzen*; is the *Canon of S. AMPHIL-LOCHIUS*, the Metropolitan Bishop of *Iconium* in *Lycaonia*, an intimate friend to them both, and one of the Fathers that met together in the *Second General Council*. ^b *S. Jerome* saies, 'That of these Three Bishops he knows not which he should admire most, their Secular Learning, or their Knowledge in the Holy Scriptures. The Epistle of *Amphilochius* is ^c extant, written to *Selucus* in *Jambick* Verses, wherein he exhorteth him to the study of Piety and Learning, both Humane and Sacred. But among the Sacred Writings he giveth warning; that *Some* be added to them, which be altogether *False* and *Spurious*, and *some* intermix'd, which do not properly belong unto them; and therefore that due heed be taken to distinguish well ^d between these *Three sorts of Books*. After this Ad-

*Quin maximè hoc quaque convenit te discrete,
Non tuid CIVIS esse credendum LIBRO,
Qui BIBLICI pronomen augustin ferat.
Quandicunque FALSO nominari sunt Libri:
QUIDAM INTER MEDII vel propinquai terminis
(Ut sic loquitur) sunt Veritatis Dogmata.
(intelligit sine Dubio Tobie, Judithæ
& similes, quos Ecclesiastici appellantatos.)
QUIDAM SPURII, Periculosisq; admodum
Tenquam Noiba, frue adulterina Numismata*

monition he reck-oneth up for the Books of the OLD-Testament which were Divinely in-spired, the same that *Nazianzen* had done before him;

him; and addeth, that other whiles the Book of Esther was named with them; (of which I have given an account before;) But Other Books he

Inscriptioem Regis quidam habentia
Sed Materia ratione vivissima.
(Intelligit Apocryphos proprie sic
Dictos, de quibus supradictis. 10.)
Ut ergo liquidatos nōris, tibi SINGULOS.
DIVINITUS INSPIRATOS numerab Libros
Primusq[ue] Prisci foderis Scripta elequer.
(Ennumerat autem Omnes qui prius à
Nazianzeno enumerati sunt,) & addit,
Adjicunt isti Deinde ESTER al. qui.

Nameth None; Concluding (after the Recital of those Books that appertain to the N. T.) ^a That this is the MOST TRUE and CERTAIN CANON of the DIVINE SCRIP-

— utq[ue] aliud Naturatq[ue].
Kārōv̄ d̄r̄ ēn̄ n̄s̄ Sc̄riptorū Kārōv̄.
— hic est Volumen.

DIVINITUS Dati CANON certissimus.

TURES. To which ^b he that wrote the Expurgatory Index of Rome, &c ^c Gretser the Jesuite, will needs make the World believe that Amphilochius added the Book of wisdom, when in his Enumeration of Salomon's Books, between the Proverbs and Ecclesiastes that Addition (as they say) is manifestly to be seen. But herein they abuse both themselves and their Readers. For though the ^d Latin Translator nameth Wisdom after the Proverbs, yet he cannot mean the Book of wisdom, (unless Salomon wrote Four Books, whereof both ^e Amphilochius and that ^f Latin Translator himself lay expressly, that he wrote no more then Three,) but must be understood (as ^g Melito was before) to have added that word as an Exegetical Expression onely of the Former. And if we consult the ^h Greek Text, there is not so much as the Name of wisdom in it, more then that Salomon is called a Sage or Wise Person; which he may well be, without being the Author of a Book that was written many hundred yeers after his time. But the ⁱ Translator of this Poem (which was sometimes attributed to Gr. Nazianzen, because it was so like to his) that rendred the

^b Joh. Mar. Bras. in
Indice Rom.
^c Gretz. Def. I 2 c. 13

^d Tresq[ue] Salomonis;
Proverbia (Sapiens);
Ecclesiastes, Cantico-
rum Cantica. Ex ver-
sione Heretici.

^e Τρεῖς δὲ αὐτοὶ ποιῶντες Amphilo. cit.

^f Ut supradicti, Tresque
Salomonis.

^g Supradictum. 47.

^h Amphiloch. ibid.

Τρεῖς δὲ αὐτοὶ ποιῶντες τὸ σέμη πα-
σχεῖσθαι; Εκκλησίας, Αριας δὲ αὐτὸν
διαδικτυων.

ⁱ Jacob. Billius ap-
pud Nazianzenum
sic verit. Salomonis
etiam Tres Libros, Pa-
roloes, Ecclesiastes,
Canticorum Cantica.

Greek

Greek words without any such addition of wisdom, hath been held to be as knowing and as wise a Man, as Gentian Hervet; and c Pineda (whose acknowledgement we have to the same purpose,) as confederate in what he said, as ever was Greiser; or the Author of the Roman Purge.

c Joh. Pineda in *Ecclesiasten*, prefat. cap. 2. Sect. 19. Itemq; evidenter confirmatur *Testimonio Amphilochii Episcopi Iconi*, qui in *Carmine de SCRIPTURÆ LIBRIS LEGENDIS*, cùm TRES Salomonis Libros numeret, tamen Sapientiam latim post Proverbia (in veritate Herveti) final cum Ecclesiaste & Canticis constituit. Quare necesse sit Sapientiam esse IPSA PROVERBIA, nisi Quaternarium Librorum Salomonis Numerum velis efficiere.

An. Dom. LXVIII. About this time S. PHILASTRIUS the Bishop of Bresse in Italy, and one of the Fathers in the Council of Aquilea, wrote his *Book of Heresies*, mentioned by a S. Austin. Wherein besides the General Censure which he gives of b Apocryphal Writings, not to be commonly read by all men, he reproacheth a certain sort of c Hereticks in particular, for using the wisdom of the Son of Sirach; a signe that he accounted not the Book to be Canonical Scripture.

a S. Aug. in lib. de Haer. Epist ad Quod vult Deum. b Philastr. de Haer. cap. de Apocryph. Statuum est ab Apostolis & Eorum Successoribus, non aliud legi in Ecclesia debere Catholicas, nisi Legem, & Prophetas, & Evangelia Eccl: c Id. de Haer. Prodiant. Ita Sapientia Librum unter Sirach illustrans, qui scripti post Salomonem, id est, post multa tempora, Librum unum de Sapientia.

d An. Dom. LXIX. To thele we may addc d S. JOHN CHRYSOSTOME, the Patriarch of Constantinople, and a Man most exact in the Study and Knowledge of the Sacred Scriptures. Who in his Sermons upon Genesis e, acknowledgeth no other Books of the Old Testament, then what were first written in the Hebrew Tongue. The Books therefore that were afterwards written (first) in the Greek Tongue, (as all the Books were, that are now in Debate,) were with him no Canonical Books of that Testament. And again, in one of his Sermons upon the a Epistle to the Hebrews he reckoneth those Books among nobis sum tantur, f S. Chrys. hom. 3. in Ep ad Hebr. Exposito nihil auctoritatis habet, sed Alius turbidus virum inspiravit admirabilem, ut eas exponeat, Eschiam, inquit, & fechi, ut comparentur ex reliquis. Postea autem curavit, ut LXX et interpretarentur. Illi Eas sunt interpretati. Advenit Christus, et Apolloni Eas in omnes disseminavit.

only

only to appertain to the *Old Testament*, and to be translated by the *Septuagint*, which *Esdras* left behinde him. Such therefore as he left not (and such were all which we now call *Apocryphal*.) neither did they translate, nor did *S. Chrysostome* acknowledge to be those Writings, which *Christ* and his *Apostles* received, and delivered over to the Catholick Church, for the *Authentick Books of Divine Scripture*.

LXX. But of all other the *Ancient Fathers*, *S. HIERONOME* (who lived in the End of the 4th, and in the beginning of the 5th Century,) is most plentiful in giving Testimony to the *Truth*, and to the constant Religion of the Christian Church, in this Matter. For herein he was the most diligent, and the most curious, among them all. A Man so highly esteemed for his knowledge and judgement in the *Scriptures*, that as his *Latin Translation* of them hath prevail'd above all the rest, so his several *Prologues* before them have been generally received, and propounded in the *Latin Church* as a *Rule* ^a whereby to discern the *Canonical Books* from others; for which purpose, we shall finde no *Bible* either *Manuscript* or *Printed* among us, (commonly set forth and vied for the *Vulgar*;) wherein those *Prologues*. are not added and placed in the *Front* of them all, which is at least a very great prejudice, (if it be not a forcing and concluding Argument,) against those Men that now Dissent from their Predecessours, and have made a *Canon* to condemn their own *Bibles*.

Ioco terminamus Commentaria Librorum Historialium V. T. Nam reliqui (vñz. Iudith, Tobias, &c.) à S. Hieronymo ext. à Canonicos Libros supplicantur, & inter Apocrypha locantur, ut patet in Prologo Galerio. Bellarm. de verbo Dei l. 1. c. 10. Sect. Postrem. Cajetanus sic argumentetur, Ecclesia est Libros recipit, quos B. Hieronymus recipit, eos reprobat, quos ille reprobat. C. Sancta Rom. Dist. 15. Beatus auct. Hieronymus in Prol. Gal. assertis hos Libros Controversis non esse in Canone. Cajetan. in 10. cap. Esteris. Ad hanc Hieronymi reducenda sunt verba tam Conciliorum quidam Doctorum: & juxta ejus Sententiam, &c. Joh. Fr. Picm. Mirand. de Fide & Ord. credend. theor. 5. Testimonium S. Hieronymi (quod hoc) in Ecclesia Sacro-sanctum habetur.

An. Dom.

392.

a Cajetan. in prefat.
super Johu ad Clem.

7. S. Hieronymo VNIVERSA Ecclesia Latina plurimum debet, non solum ob annotatas ab Ea in Libris V. T.

particulariter adjellitatis, tamen ambiguas, sed etiam propter discretos ab Eodem Canonicos & non Canonicis. Idem in Comment.

*super Esther. Hoc in super Esther. Hoc in
Jude, Tobias, &c.) à S. Hieronimo ext. à Canonicos Libros supplicantur, & inter Apocrypha locantur, ut patet in Prologo Galerio. Bellarm. de verbo Dei l. 1. c. 10. Sect. Postrem. Cajetanus sic argumentetur, Ecclesia est Libros recipit, quos B. Hieronymus recipit, eos reprobat, quos ille reprobat. C. Sancta Rom. Dist. 15. Beatus auct. Hieronymus in Prol. Gal. assertis hos Libros Controversis non esse in Canone. Cajetan. in 10. cap. Esteris. Ad hanc Hieronymi reducenda sunt verba tam Conciliorum quidam Doctorum: & juxta ejus Sententiam, &c. Joh. Fr. Picm. Mirand. de Fide & Ord. credend. theor. 5. Testimonium S. Hieron-*

LXXI. For S. HIEROME both in these, and in many other places of his Works is so clear for our Distinction of the Canonical Books from those which we Number among the Apocryphal, that certainly we had far greater Reason to make honourable mention of his Name to this purpose in our own Article, then the Masters of the Church of Rome have to preface their Ordinary Bibles still with his Prologues, wherein they are so often refuted.

^a Artic. Eccl. Engl.
^b.

^c S. Hier. in Prologo Galaeo. five prefat. in Libr. Regum.—*Ita XXII volumina sup-putantur, quibus quasi literis & Exordiis in Dei Doctrina, tenera adhuc & labens viri iustificatur infirmitas. Primus apud eos liber vocatur Genesis, &c. Atque id sicut pariter Veteris Legis Libri Virginis Dux, id est, Mosis Quinque & Prophetarum Old. Ha-
cographarum NOVEM, quoniam Nonnulli Ruth & Cynth inter Hagiographa Scripta, & hos Libros in Sua parent Numeros supplicantur, ac per hoc efficiuntur Legis Libros XXII, quos sub am-
eris XXIV Seniorum Apocryphis Iohannis inducit, &c. H. e. Prologus Scripturarum, quasi Galeatum Principium, omnibus Libris quos de Hebreo verius in Latinum convertire potest, ut scire valamus QVI QUID EXTRA HOS EST, inter A. O. CHIEPS H. A. esse Ponendum. Ignor Sep. quis vulgo Salomonis inscribitur, et filii Sirach Liber, et Judith, et Tobias et Pastor NON SUNT IN CANONE. e Idem. Prol. in Libr. Salom. ad Paul. & En-
stoch. Porbi in eo Libro qui a plerisque Sapientia Salomonis inscribitur, qd in Ecclesiasticis, quem esse Je-
sus filius Sirach nullus ignorat, calamam temperavi, TANDEM MODO CANONICAS SCRIPTURAS
ebris emendare desiderans, et studium meum CERTIS magis quam DUBIIS commendare. d Item,
Prol. in Libr. Salom. ad Christmar. & Heliod. Tobie, Judith, et Maccabearum Libris LEGIT quidem
BECOLESTIA, sed ex inter CANONICAS SCRIPTURAS non Recipit, &c. e Ibid. Sic & haec
duo Volumina legat ad edificationem plebis, non ad AUTORITATEM Ecclesiasticorum Dogmatum
confirmandam. f Idem, Prol. in Ezram. Quae non habentur apud illos, nec de Virginis Quatuor Sent-
ibus sunt, Procul abjectienda.*

acknowledge

acknowledge, or belonged not to that Number, whereunto the XXIV *Elders* alluded ^a in the *Revelation of S. John*. 5. In his ^b *Preface* upon the *Chronicles*, having said, That THE CHURCH recollecteth none of the *Apocryphal Books*, he concludeth; That therefore we are to have Recourse to the *Hebrew Text*, from whence both *Christ*, and his *Apostles* took their *Testimonies*. 6. In his ^c *Preface* upon *Jeremy*, the Reason that he rendreth for omitting the *Book of Baruch*, is, because the *Hebrew Church* neither read it, nor had it among them. 7. In his ^d *Preface* upon *Daniel*, he affixeth this Note to the *Stories of Susanna*, *The Song of the Three Children*, and *Bel with the Dragon*, That the *Jews* give no credit to them, as being no parts of *Daniels Prophecy*, nor written in their Language. 8. Of ^e *Tolit* he saith, That they cut it off from the *Catalogue of Divine Scriptures*; and ^f of *Judith*, That it was counted among the *Apocrypha*. 9. In his *Epistle to Paulinus*, having exhorted him to the study of the *Holy Scriptures*, and reckoned up all the *Books* that belong thereunto, (neither more nor less than we do,) he endeth his whole Discourse about them with this remarkable Sentence, ^g That these *Books* ought to be the Rule of his Life, and his continual Meditation, being not curious to know or seek after any thing besides. 10. In his *Preface* ^h to the *Book of Esther*, he noteth, That the *Vulgar Edition* of it had contracted many corruptions, and that *Divers Pieces* had been added to it, according to Mens fancies, and concepts of what the Persons there na-

da illa, que in contentione veniant, minus idonea judicatur. ^g Idem, Ep. ad Paulin. *Manifestissima est Genes. Patet Exodus, &c. (usque ad Apocalypsin.) Oro se frater charissime, inter hac vivere, ista meditari, nibil aliud nosse, nibil querere. ^b Idem, prefat. in Lib. Esther. *Librum Esther variis Translatoribus confit etiam vitiatum. Quem ego de Archibis Hebraeorum revelans, verbis è verbo expressis transstili. Quem Librum Edim vulgata latinitatis hinc inde verborum finibus trahit, addens ea quae ex tempore dici poterant, & audiiri; sicut solitum est Scholaribus excogitare, &c. +**

med might probably do or speak: which he therefore corrected by the Original, and severed them from the rest, as they now stand also distinguished both in the *Vulgar Latin Billes*, and in *Ours*. 11. * In his *Epistle to Letta*, giving her advice how to instruct her Daughter in godly and religious Exercises, his directions are to have her altogether kept unto the *Diligent Reading* of the *Holy Scriptures*, rehearsing them in that order which he thought most fit for the same purpose. But among them all he specificith nothing either of *Tolit*, or *Judith*, or *wisdom*, or *Ecclesiasticus*, &c. giving warning, That heed be taken of all *Apostrophal Writings*, and that they ought never to be read without great *Wariness* and *Prudence*. 12. In his *Commentary upon Ezechiel*, (which he wrote in his old Age,) he declareth himself to be of the same minde herein, which he had alwayes professed before. 13. Lastly, (omitting sundry other places that might be alledged,) in his ^b *Apologie against Russin*, he avoweth what he had formerly said and written in his *Prologues* concerning this matter.

^a *Canticorum Cantorum* &c. *Causa OMNIA APOCRYPHA*; & si quando e. i. non ad Dogmatum veritatem, sed ad signorum reverentiam, legere valuerit, sciat non corriri esse. quorunq; Titulis prouantur, multo, ut illi admixta VVIIOSA. & gradis esse prudentia. Autem in Luto querere. ^a *Idem*, in *Ezech. c.42. Gradus bajus Proprietatis*, vel *XXIV Libri V. T.* Debet accipi, qui baccham Cibaras in *Apocalypse Iohannis*, et Coronas in Capitibus suis, vel, &c. ^b *Idem*, in *Apol. 2. contra Russinum. Omnes Prosternuntula V. T.* quarum ex parte Exempla satiici, huic Rei Testes suos; & superfluum est, quod in illis dislum est a illis quam ibi dilatum est, scilicet. *Incipit igitur à Genesi*, cuius Prologus talis est, &c.

LXXII. The Exceptions that are made against all these clear Testimonies of S. Jerome, I finde to be Six. 1. ^a That he speaketh not so much here according to his own minde, or the Canon of the Christian Church, as he doth according to the Account and Canon of the

^a *Cashain. contra Cajetanum Sept. de Libr. Maccab. Coster. in Ench. de Lib. Canon. Coccini in Thef Tom. 1. l. 6. a 4*

Genus in Locis, lib. 2. c. 11. Mar. Victor. in Schol. ad Ep. 116. Hieronymi. Non refert (inquit huius omnes) quod in Canone illos controversos Libros non esse in Canone, quia de Hebreorum Canone, non de Ecclesiæ Canone id intelligit.

Jews only. 2. ^b That he varieith in his Number of the Books, and is not constant to himself, sometimes reckoning XXII, and otherwhiles XXIV belonging to the Old Testament. 3. ^c That when he wrote all these Passages, which we have cited, he was not yet come to the Maturity of his Studies; being at first, upon his great affection that he had to the Hebrew Tongue, and his familiar Acquaintance with the Jews, (by whose help he translated the Bible,) brought to say, what he did, against the Books now contested, which, upon better advice taken about them, he would not Defend, or maintain any longer. 4. ^d That he rejected no lesse the Epistle to the Hebrews belonging to the New Testament, then he did the Books of the Maccabees, &c. appertaining to the Old: and that therefore his Authority is no more to be regarded against the One, then it is against the Other. 5. ^e That the Church had not at this time determined what the Canon of the Scriptures should be, or at least that he had not heard of it so soon: For when he was told, that the First General Council of Nice had Canoniz'd the Book of Judith, he began presently to translate it, and received it into the Bible. 6. ^f That having been afterwards more exactly instructed, he changed his minde, and retracted all that he had said before. For in his Apologie against Russin, he correcteth what he had formerly written to the prejudice of those Pieces, that are annexed to Daniel; in his Preface upon Tobit, he revcketh what he had elsewhere affirmed concerning the Perfection of the Hebrew Canon; In his Prologue

^b Gretes des. I. 1.
Ccc. Thes. I. 6. Co-
ect. Apolog p. 107.
En adjoignant au Ca-
non des Hebreux deux
Livres.

^c Card. du Perron,
Repliq contr. le Roy
d'Angleterre, lib. I.
chap. 50. S. Jerome
avant la parfaict, Ma-
turin de ses Estudes—
fut induit à remuer
cette pierre par le com-
merce qu'il avoit avec
les Juifs de la Pale-
stine, &c.

^d Card. Perron. ibid.
S. Jerome eclipse les
Maccabées du Viel
Testament; Mais au-
ssi il esbranle quand &
quand l'Epître aux
Hebreux du Canon
du Nouveau. Et Pour-
tant si son autorité vaut
pour l'exclusion d'une
de ces pieces, aussi vaut
elle pour l'affirmation
de l'autre.

^e Marian. Victor. in
Epist. III. Hieron.
Sixtus Senensis lib. 3.
Bibl. har 9. Melch.
Canis in loc. I. 2. c. II.
Bell. de v. Dei, lib.
I. c. 10 Scott Admitto

^f Card. Perron ubi suprad. S. Jerome, lostant depuis plus exactement instruit de la vérité du sens de l'Eglise, changea d'avis & retralla & en general, & en particulier, tout ce qu'il avoit écrit en ces trois
Prologues. Car en son Apologie contre Russin il corrige ce qu'il avoit dit au préjudice des fragmens de Da-
niel; En son Prologue sur Tobit, ce qu'il avoit dit en general pour la perfection du Canon des Hebreux;
En son Prologue sur Judith, & en son Exposition du Pseaume 44. ce qu'il avoit écrit au préjudice du
Livre de Judith; Bref en son Commentaire sur le 23. d'Estat, ce qu'il avoit écrit auparavant contre
l'autorité des Maccabées.

upon *Judith*, and in his *Exposition of the Psalms* he retradeth what he said before against the Book of *Judith*. And in his *Commentary upon Esay*, he amendeth his former judgement concerning the *Maccabees*. As much likewise do * they object against him, for the Books of *Wisdom* and *Ecclesiasticus*.

LXXIII. But all these *Exceptions* will not serve their turn; and there is not one of them, that is of force enough to invalidate *S. Jeromes* former *Testimonies*. 1. For First, the *Exception* which they make concerning the *Canon of the Hebrews*, (whereto they would have his words so to relate, as if that *Canon* were different from the *Canon of the Christian Church*,) is but a vanity of those men that know not what else to say: For besides ^a *S. Jeromes* own *expresse words* to the contrary, we have the acknowledgement of ^b *Card. Bellarmine* himself, that herein *S. Jerome* can be no otherwise taken, than to have declared his minde as well concerning the *Canon of the Church*, as the *Account & Rule of the Synagogue*, which for the *Old Testament* ought not to vary one from the other: Nor was it then, or is it now in the power of *all the Churches* in the *World*, to make any *Book Canonical* to the ^c *Christian* which had not been formerly so to the *Jews*, From whom we must Derive all the *Ancient Scriptures* we have. *S. Jeromes* allegation therefore of the *Hebrew Canon* in this point, is a forcible Argument used by him (as it is by all the *Fathers* before) to justifie the *Canon of the Christian Church*, which herein had no other to follow ^{but the Hebrew}. 2. The variation of his Numbers maketh no difference or augmentation of the

^a *S. Hier.* *Prol.* in *Libros Salomon. ECCLÉSIA legit quidem Judith, Tobiae et Maccab. Libras, sed etiam inter Canonicas Scripturas non recipit. Sic Panaretii filii Sirach, & Pseudopigrapham Sapientiam Solomonis legit (eadē ECCLÉSIA ad differentiationem PLÉBIS, non ad veritatem ECCLÉSIA-STICORUM Dogmatum confirmandam, Similiter, in *Prol.* Gal.*

^b *Bellar.* de verb. Dei, 1. i. c. 10. *Sect. Respondent. Respondent aliquis B. Hieronymum SOLUM direvere has Libras non esse Canonicas apud Iudeos; et certi in *Prol.* Gal. simul cum istis Libris V. T. numerat etiam Librum *Pectoris*, qui est N. T. Et omnes SIMUL dicunt non esse in *Canone*. Non igitur de *Canone Iudaicorum* tandem distinguunt, &c. Admittit igitur Hieronymum in ea falso opinionem. ^c *Rom.* 3. 2. Quia creditis similiter Eloquia Dei. *Rom.* 9. 4. Quorum Adoptio est, & Gloria, & Testamentum, & Legislatio, & Promessa. *Origen.* *Prol.* in *Cant.* A Quibus Eto, via Dei ad nos translatas sunt,*

Books. Some counted *Ruth*, and the *Lamentations* by themselves; some joyn'd the *One* to the Book of *Judges*, and the *Other* to the Prophecy of *Jeremy*. When these Books were sever'd, the Total made **XXIII**; when they were put together, the Number of all was no more then **XXII**; whereof ^a S. Jerome giveth an account in his *Prologue* upon the *Kings*; as likewise he doth of them, that otherwhiles reckon **XXVII** Books belonging to the *Canon*; which are in substance the same with the former. And take which of these *Three Numbers* we will, they are all *Exclusive* of those other Books, that we reckon among the *Apocryphal*; and leave no Room for *Card. Perron* to come in with his ^b Two Books of *Tobit* and *Judith*, who knew well enough (but that he intended to amuse his Reader) how to have made up the Number of **XXIV**; without them. 3. As to the *Maturity* of S. Jerome's *Studies*, He was no lesse then **LXIII** years old, ^c when he translated the *Bible*, and wrote those *Prologues* that are now set before it; having been formerly brought up under the best ^d Learned Men of the World that flourished in his time, and living in great honour ^e and estimation among them all. Nor can it be reasonably imagined, that at these yeers he should be ignorant in the *Canon of the Scriptures*, (that were then generally received by the *Church*,) who at the same time had not only *translated* them, but wrote so many Illustrations and *Commentaries* upon them, being in that

^a S. Hier. in *Prolog. gal. Supradicitato. Ita sunt Pariter V. T. Libri XXII id est, &c.* quanquam nonnulli *Ruth et Cinoab* insuper *Numeri* supradicantur, ac per hoc esse *Prisca Legis Libros XXIV*, &c. Porro *Quinque Libri a duplice apud Hebreos sunt*; unde ei *Quinque à Plorisque Libri Duplices affimantur, Samuel, Malachim* (id est, *Reges*) *Dibrebatomim* (id est, *Paralipomen.*) *Estras*, et *Jeremias cum suis Lamentationibus*. Hi separatum sumpti faciunt cum reliquis **XXVII**. ^b *Da Perron lib. 1. cap. 50.*

^c S. Hier. de *Scrip. Ecclesiast. Usque in presentem Annum, id est, Theodosii Principis XIV* (qui incidit in A. D. CCCXCVI.) *bas scripsi*, &c. ^d *V. T. juxta Graciam fidem reddidi*, verus *juxta Hebreum translati*, &c. ^e *Didymus Alex. Gr. Nyssenus. Gr. Nazianenus. & Evagri. Antioch. Amphibius. Iacobus Damascenus. Ambros. Mediol. Augustinus Hipp. Fl. Luc. Dexter. Et alii quam plurimi, inter quos Paulinus Noi. & Chromatius Aquil. Episcopi.*

behalf more curious and diligent, then in any of his other Studies. But let it be, that he came to a greater Maturity of judgement in his latter time, yet if that Maturity of his judgement in other matters, altered not his former assertions in this particular, what advantage hath the Exception of the Cardinal got against him? Then what time will he affigne for the Maturity of S. Jerome's Studies? (will the Cardinal go by his own Age, or whose else?) For when he wrote his

^a Which is one of the times assign'd by the Cardinal, for the perfection of S. Jerome's Studies.

^b Anno 392.

^c Which is another of the times named us by the Cardinal.

^d Anno 402. Which is the Cardinal's third writing assign'd out of S. Jerome.

^e Anno 409. Which is the fourth time set forth by the Cardinal.

^f Anno 420, *Æletus sue* 91.

^a Prologues upon *Tobit* and *Judith*, he was not much *Older* then when he wrote ^b his Prologues upon the *Kings* and the *Proverbs*; nor was it above *Five yeeres* following, ^c when he is said to have written his pretended *Comment* upon the 44th *Psalme*. *Two yeeres* after this, he wrote ^d against *Ruffin*; and *Seven yeeres* after that, ^e he wrote his Notes upon *Esay*; which was *Eleven yeeres* before his ^f *Death*. More times or writings then these, wherein S. Jerome manifested the *Maturite* and *Perfection* of his *Judgment*, Monsieur *du Perron* assigneth not: And let any man take which of these he will, he shall be never the nearer to that purpose, for which they are produced. For S. Jerome both in these, and in some *Other writings* of a later Date then these, besides divers that he wrote about the same time, was always *constant* to himself, and to his dying day *retracted* nothing of what he said before concerning the *Doubtful* and *Apocryphal* condition of the *Books* now contested between us; which I shall by and by make evident in our Answer to the *Sixth Exception against him. In the mean while his desire of knowledge in the *Hebrew Tongue*, and his Conversing for that purpose with the *Learned Masters* among the *Jews*, was so far from being any *Reproach* to him, that above all the *Latin Fathers* he hath most deservedly been *commended* and *honour'd* for it ever since. And to whom should he rather have gone for the *Original*

* *Intra,*

ginal Books of the Old Testament, then to those whom the Apostles, and all their Successors in the Church before him, had acknowledged to be the First Depositories that God appointed to keep + and preserve his Oracles? 4. That S. Jerome rejected the Epistle to the Hebrews from the Canon of the New Testament, no lesse then he did the Maccabes and Tobit, &c. from the Old, is an Assertion more bold then true; for his Authority is expresse in rejecting the One, and so far * from excluding the Other, that oftentimes he cites ^a the Epistle to the Hebrews under S. Paul's Name, and urgeth it as an Authentick Book of the New Testament, which he never did the contested Books as any True Parts of the Old. Nor did he ever doubt of that Epistle ^b himself, but said only, that some ^c others doubted of it, and that divers of the Latin Church received it not, (as they of the Greek Church alwayes did,) who being but certain ^d Particular and Private Men, and they also doubting rather of the ^d Author, then of the Epistle, make little or nothing against it. But as for Tobit and Judith, with the rest of that Order, we have not only S. Jerome, or some other Particular Persons, but the Universal Consent of Jews, Greeks, and Latins and all, to exclude them from being any the True, and Authentick Books of the Ancient Scriptures. 5. To say, that the Church had not yet determined what their Canon of Scripture should be, is to deny the Catholick Testimony of the Church, and the Common Consent of those Fathers (before alledged to the contrary,) who

^c S. Hier. Ep. ad Paulin. *Paulus Apostolus ad 7. Scribit Ecclesiastis, Ollava ad Hebreos à Plurisque extra numerum Ponitur.* + S. Hier. in arg. super Epistola ad Titum. *Haretici sunt qui eam reponunt diarunt. Vide Thomam super ea Epistola.* ^d Idem. de Script. Eccl. *Epistola autem qua fertur ad Hebreos non ejus creditur propter illi sermonaque distiniam, sed vel Barnabæ juxta Tertullianum, Luca juxta Quodlibet, vel Clementis Rom. quem ALIUNT sententias PAULI proprio ordinasse Sermonem, vel certid quid PAULUS scriberet ad Hebreos, & propter invidiam suâ apud eos nominis; Titulum in principio salutationis amputaverat, Scripturam Hebreos Hebraice, id est, SUO ELO-
QUIO disertissime, &c.*

knew.

|| Rom. 3.2.

^f S. Augusti, contid
Faustum. lib. 12 c. 23
*Et quid est aliud b. dicit
eiusque gens ipsa Iudeorum
nisi quid SCRI-
NIARIA Christianorum,
bajulans Legem
et Prophetas ad Testi-
monium ECCLESIAE?*
Idem in Enarr. Psal.
40. *Judæi tanquam
CAPSARI. Nostri
sunt. Nobis Codices
portant. Et in Psal.
56. *Librarii nostri
fidi sunt, quomodo sa-
lent. Servo post Domini
nos Codices ferre.**

^g S. Hier. Epist. ad
Dardanum. *Nos et A-
post. et Ep. Pauli ad
Hebr. recipimus.*

^a S. Hier. adver. Jo-
vin. I 2 c. 2. Com. in
S. Matth. lib. 3. c. 21.
Com. in Galat. lib. 3-
c. 1. Com. in Titum.
lib. 1 c. 2. Epist. 126.
ad Evag.
^b Causa loc. lib. 2.
^c 11. *Negamus Hiero-
nymum ancipitem hoc
loco (quod illi FAL-
SISSIME impingi-
tur) babere sententiâ.*

knew better then these late Exceptors, what the Church had then determined herein. (I understand Determining here after that manner whereof the Church was capable, which was to determine the Reception of no other Books properly belonging to the Holy Scriptures, then such * as the Apostles of Christ had left behinde them; For the Church of God in those dayes took no such Sovereign Authority upon them, as the Church of Rome doth in these, to determine what Books shall be Canonical Scripture, and what not, at their own will and pleasure;) But were their ingenuity as good as their knowledge, they would never make this Exception: For before S. Jerome's time, they may read it in S. Cyril, that the Church was very well assured, what precile ^a Canon of Scripture hath been determined and left among them by their Ancestors. In S. Greg. Nazianzen they may read it in expresse Termes, that the Number of the Books by him affigned to the Old Testament, ought to be so Received, as a Matter ^b judged or determined in the Church. In the Council of Laodicea they may read ^c the Canon and Determination it self; and such a determination, as by the acknowledgement of Cardinal ^d Baronius, excluded both the Book of Judith and others out of the Canon. In ^e Philastrius they may see as much. And if all this will not suffice them, they may read it afterwards in S. Augustine himself; who though he were present at the Council of Carthage (hereafter to be considered, yet

LIBROS XXII, quos IXXII Interpretes translaterunt. Hos SOLOS meditare. Hi sunt quos in ECCLESIA SECURE legimus. Multo prudenter te trans APOSTOLI, VETERESQUE ILLI EPISCOPI, ECCESSARE ANTISTITITES, qui hoc tradiderunt. Tu ergo, cam si situm ECCLESIA, LEGES & INSTITUTA PATRUM ne ceteras, contemporave. ^b Suprà num. 66. S. Gr. Naz. de veris & genuinis Libris S. Script. à Deo inspiratis. Διάχρονον τόπον ἵετο τὸ Ιερόν τὸ οἰκεῖον. ^c Suprà num. 39. Eamini Libri, V. T. quos scilicet legere in ECCLESIA auctor. HI SUNT. ^d Eccl. d. Baron. Annal. Tom. 4. in Append. In fine Canonorum Librorum Liber Judith & Petribus Ladiicea congregatus explosus est à Canone, unde cum nonnullis aliis. ^e Phil. de hec. STATUTUM est ab Apostolis & eorum SUCCESSORIBUS, non aliud legi in ECCLESIA debere CATHOLICA, Eccl.

did

did he never imagine (as these Men do,) that the *Canon of Scripture* was never determined before the time of that Council, but he firmly believed, (as we do,) that ^a the *Apostles* had determin'd it long before, and that the *Church* by continual Succession after them had in like manner receiv'd and confirm'd it. That the *Council of Nice* had this *Canon* certain and indubitate among them we make no question; but that they determin'd there the *Book of Judith* to be *Canonical*, (which was not in their power to do, unless it had been *Canonical* before,) or that *S. Jerome* knew not of it, till he was past LXIII years old, is a matter altogether improbable, and we have said enough against it already. 6. Of *S. Jerome's Retractations* we can read no where else, but in a *Feigned Letter* written to that purpose, and in *Monsieur Du Perron*, who never read any such *Retraction* in *S. Jerome* himself. 1. For First, in his *Apologie* against *Russin* concerning the Histories of *Susanna* and *Bel*, which in his *Preface* upon *Daniel* he had said before to be esteemed by the *Hebrews* but as *Fabulous* or *Parabolical Narrations*, so far was he from *Retracting* what he had laid, that he sayes it ^c over again. And though he related rather ^d their sense of these stories, then his own, (for he held them not to be such *Fables*, as they did, but thought them fit enough, as good and useful ^e *Parables*, to be read in the *Church*,) yet for all that, he did not account them to be any *Parts* of the *Canonical Scriptures* divinely inspired; nor did *Russin* himself plead

^a S. Augusti. centrâ Fa. st. Manich. l. 11.
cap. 5. *Dicitur* est à apostoli in Libris EX-
CELLENTIA CA-
NONICÆ AUTO-
RITATIS V. & N.T.
qua APOSTOLO-
RVM CONFIRMA-
TA TEE.MPORI-
BVS per SUCCES-
SIONES Episcopatū,
& PROPAGATIO-
NES ECCLESIA-
RUM tanquam inse-
de quadam sublimiter
CONSTITUTA EST,
Ec.

^b S. Hier. Apol. 2.
^c adv. Russin. Scribit
frater Eusebius, se
apud Afros Episcopas,
qui propter Ecclesi-
sticas causas ad Comi-
tatum venerant, Epi-
silium QUASI meo
SCRIPTAM NOMI-
NE reperiisse in qua a-
gerem PÆNITEN-
TIAM, & mea He-
breis in adolescentia
indulsum esse TESTA-
RER, ut Hebreas vo-
lumina in Latinis ver-
terem, in quibus nulla
sit veritas. Quid au-
diens obstupui, Ec.
Ibid. Ponam & aliud
Testimonium, ne runc

me retum necessitate compulsum, dicas MUTASSE SENTENTIAM, &c. Ibid. Cur me non suscipi-
unt Latini mei, qui, INVIO LATA EDITIONE VETERI, ita NOVA M consideri, ut Laborem meum
Hebreis, et quod his maius est, APOSTOLIS autoribus probem? e Hier. Apol. 2. aduersus Russin.
Quod autem refuta quid aduersum *Susanna Historiam*, et *Hymnum trium Puerorum*, et *Belii Draconis* que
fabulos, qua in volumine *Hebreico* non habentur, Hebrei soleant dicere, qui me criminator fulsum se Spec-
phantum probat. d Idem ibid. Non enim quid ipse sentiim, sed quid illi contrâ nos dicere soleant ex-
pliavi. e Apud eundem Tom. 3. Homil. 1. Orig. in *Canticis*. codem interprete. Hac si non spiri-
tuosius intelligantur, nomine fabula sunt? nisi aliquid habent secreto nomine indigna sum Deo? Et praf. in
Libr. Salom. Legit quidem Ecclesia hujusmodi Libros, sed eis inter *Canonicas Scripturas* non recipit, Ec.

[¶] Dixi enim aequum,
et ex eo quod afferuis
Porphyrii contra Da-
nicius Prophetae mul-
ta dixisse, voca iuste
bujuis rei testes, Con-
tra Ruffin, Apol. 2,
a S Hier. præf. in Da-
niciem. Eusebius et
Apollinarius pari sen-
tentiā respondentes,
Ecc. unde et nos ante
annos plurimos cum
untererimus Danielēm,
has visiones obolo p. a-
notavimus, significan-
tes eas in Hebreo non
baberi. Et miror ques-
dam usq. Iudeus indigna-
misi mihi, quia ego
decurvatus in Librum,
cum Origines, & Eu-
sebius, et Apollinarium,
alique Ecclesiastici
viri et Dolores Gre-
gio, has uero dixi Vi-
siones non baberi apud
Hebreos fateantur, nec
se debe respondere
Porphyrio pro his, qua
nulla Scriptura S An-
toritatem praebent.

^b Idem Apol. citata.
Qui illiusmodi Nani-
ar consellatur, &
Scriptura Hebraica
veritatem non vult re-
cipere, audiat libere
proclamantem; Nemo
enim cogitum legere
quid non vult. (1.) Præfat. Innam. c. Idem ad Chrom. & Heliod. præfat. in Tobiam. Mirari non
definire Exaltationis vestre instantiam. Exigit enim ut Librum Chaldaic Sermonem conscripsum ad Latinum
lycum traham, Librum unique Tobiaz, quem Hebrei de Cœlo g̃o divinarum Scripturarum secantes, bis quo
Hagiographa (legere oportet Apocrypha) memorant, menciپunt. Feci satis desiderio vestro, non tamen
meo studio. Arguant enim nos Hebrei, si impatiant Nobis, coarctos eorum Canonem Latinis auribus ista trans-
ferre. Sed melius esse judicavi Pharisæorum displicere iudicio, et Episcoporum iustitionibus deservire, in illis
ut potius. a. Idem præf. in Proverb. Librum Tobia legi quidem ECCLESIA, sed cum inter Scripturas Canonicas non recipi. b. Præf. citat. in Tob. Librum Tobia iis que Hagiographa memorant, men-
ciپatur Hebrei.

for them to that degree; but he appealeth to [¶] what he had formerly noted against *Porphyrie* out of *Origen*, *Eusebius*, and *Apollinarius*, together with other famous men in the Church, ^a who held not themselves bound to answer for these Stories, that had no *Authoritie* of the *Holy Scriptures*; And in the end he concludeth for the ^b *Veritie* of the *Hebrew Bible*, and that Copie of *Daniel's Prophecie*, which they only allow, not without some indignation against those men, that will not rest, and be contented with it. 2. Secondly, In his *Preface* upon *Tobit* he ^c yieldeth to the desire of certain *Bishops* that importuned him to translate that Book out of *Caldee* into *Latin*, contrary to the mind of the *Jewes*, who did not only exclude it out of the *Scripture-Canon* (wherein *S. Jerome* joyn'd with them,) but were utterly *against* the *Translating* and the *Use* of it at all, (wherein he disagreed from them,) choosing rather to please his friends, & to follow the mind of those *Bishops* that were instant with him for that purpose, then to content the *Rabbins* that so eagerly opposed it. For he accompted the *Book* to be a good and a holy Book, though he held it not to be *Canonical*, no more then the ^a *Church* of his time did. And so farre is he from *Retracting* any thing here, that in satisfying the desire of others, he protesteth freely, that he did not so well satisfie himself in the *traduction* of such Books, as belonged not to the *Canon* of the *Bible*: For that either he, or the *Jews* reckon'd it among the ^b *Hagiographa* (which is the *Third Classe*

of the true Books appertayning to the Old Testament,) as the word is now Printed, or was formerly written in the Copies now given us of S. Jerome's Prefaces and Epistles, this is a contradiction in c adjecto, & a most manifest Error in the Scribe, plainly confess so to be, both by d the Ordinary and Interlinearie Glossie, and

c Ibid. Hebrei Librum Tobia de Catalogo divinarum Scripturarum secantes, &c.
d Prefat. in Biblio, una cum Glossis, Commentariis, & Add. Pauli Burg. &c. Neminem moveat quod in

Tobia et Juditha prologis dicuntur, quid apud Hebreos inter HAGIOGRAPHA est; Et APOCRYPHA, non HAGIOGRAPHA est legendum. Quis Error in omnibus quos videamus Codicibus inventatur; et inservit (ut puto) ex parte expiatio ex Devotione Exscriptentium, qui Devotissimam Historias borabant enumerare inter Apocrypha. Nam quid hic Error modis rebus annis Codices occupaverit, ostendit Magister Historia Scholastica Petrus Comestor in Historia Iudib; ubi dicit: Hic Liber apud Chaldaeos inter Historias computatur, & apud Hebreos inter Apocrypha; quod dicit Hieroglyphus in Prologo, qui sic incipit, XXII Literas. Si ergo aliquid in Prologo super Judith legitur inter Hagiographa vitium Scriptoris est. Namquid Hieronymus in Prolo. Galeatus post Enumerationem Canonorum Librorum dicit, "Hic Prologus Scripturarum quasi Galeatum Primum omnibus Libris, quos de Hebreo veritatis in Latinum, convenire potest, ut scire valeamus, quicquid extra hos est, inter Apocrypha esse ponendum; igitur Sep. que vulgo Salomonis infraferuntur, Et Liber Iesu filii Sirach, Et Judith. Et Tobias, Et Pistor non sunt in Canone; quoniam credendum est illam posset in illis Prologis scripsiſſe INTER HAGIOGRAPHA, et sibi ipsi contradicere? Si quis praeferat librationi examine Hieronymi verba in dictis Prologis perpendit, animadverteret illum scriptisse APOCRYPHA, non HAGIOGRAPHA. Dicit enim in Prologo TOBIÆ, "Exigitur Librum Chadae Sermonem conscriptum ad Latinum sicut unum Librum utique Tobia, quem Hebrei de Catalogo Divinarum Scripturarum Secant, hic, quæ APOCRYPHA memorant, manciparent. In Judith autem est, Apud Hebreos Liber Judith inter APOCRYPHA legitur, cuius auctoritas ad soberanda ea que in contentione veniunt, memini idones judicaver. Cum itaque dicat Hebreos Seccare Tobianum de Catalogo Divinarum Scripturarum, et Judith auctoritatem minus idoneam judicari; si inter HAGIOGRAPHA numeraret, et non inter APOCRYPHA, contraria videbatur in eodem loco scriptisse. Sed, ut dixi, Scriptores hoc nomen APOCRYPHA borantes, devotione ac pietate quādam, rejici APOCRYPHA, HAGIOGRAPHA Scripturam, Glossa ordinata, in exposit. Prol. B. Hieron. in Libr. Tob. ad verbum Apocrypha, v.l. Hagiographa. Alia Litera habet APOCRYPHA quod melius est, quia Hieronymus in Prologo Galeatus numeravit Libris Canonis, inter quos iste non est, infest. Quicquid extra hos est, inter Apocrypha est computatum. Et posited, Glossa quadam scribunt super istum locum, que talis est: Potiki Et Verili dixisset inter Apocrypha; vel largè accipit Hagiographa, quas Sanctorum Scripta, &c.

by Comestor, a Hugo the Cardinal, b Brito, c Tostatus, d Driedo, e Catharin, and f Others. Moreover, after this Preface written upon Tobit, S. Jerome both in his Proeme upon * Jonas, and in his Commentaries

a Hugo Cardinal, in Prolog. Super Tobiam.

b Brito in Exposit. Prologi.

c Tostatus in Pro-

log. Galeat. quart. 29. d Driedo, lib. 1. de Scriptura S. cap. 4. e Catharin. Annotat. adv. Caiceran p 48. f Garf. Galazra Hisp. Episcopos Cauientis, Instit. Evang. l. 4 c. 1. Esther, Judith, Baruch, &c. — Quos omnes veteres Orthodoxi Patres primi, Apocryphos numerant, ut auctor est Hieron. Prol. ad Tob. Et Judith; quamvis in Codicibus mendum est; Et pro Apocryph. Hagiographa leguntur, &c. Legendum igitur Apocrypha, que minoris certitudinis sunt. * S. Hier. Proem in Jonam circa Annum 398. Liber quoque Tobia liber non habetur in Canone, tamen quia usurpatur ab Ecclesiasticis viris, tale quid metuorat.

a In Dan. c. 8. *Sic uici
tamen placet Tobie Li-
brum recipere. Circa
An. 400.*

b Lib. 13. in Ezech.
cites Annum 412.
*Vixit Quatuor Li-
bris veteris Institumen-
ti. Et in historie ve-
ro sunt Moyis 5 Libri,
et Iesua, et Judicis,
Ruth quoq; et Esther,
Sam. Et Reg. Para-
lip. Et Ezra juncto
sibi pariter Nebemia.
Alios non numerat.*

c Praef. in Judith.
*Poſtulatione uerba i-
mō Exadieni acue-
ui. Et ſepofitis occupa-
tionibus, quibus ve-
menter ardebar, huic
unam lucubracionem
lam dedi.*

d Accipie Judib vi-
duam, ſubstitutam exem-
plum. Ete.

e Ibid. Quid hinc Li-
brum Synodus Nicana
in Numero Sandarum
Scripturarum legatur
comptasse.

* Dion. Caſth. in
Tob. Extendeſſimendo
Scripturas & inſi-
ſia ad lit. d

f Ibid. Apud Hebreos
Liber Judib intec
(not. Hagiographia,
vide qua annotata
funt ad pag. 83.

-ſed) Apocrypha le-
git.

g Ibid. Cujus auctoritas ad roboranda illa, qua in continentionem veniant, minis idonea judicatur.

h Script. de princip. fid. 1.9. c. 32. Quod S. Hier. tantum ex fama referre videtur, idemq; alibi de eodem
Libro dubitar, Eratim, in Cofatura praefat. Hier. in Judith. Non affirmat approbatum suisse hunc Librum
in Synodo Nicana, sed ait. Idem, in Epift. Hier. ad Furiam. An vero decretum fu-
erit, dubitareſe ſuſtigat, cum ait, Legitur compitasse. Lindan. panopl. l.3. c. 3. Quid mibi dubitan-
tiſuſpicionem ſubindicare videtur.

upon. ^a Daniel and ^b Ezechieſ, declareth himſelf to be of the same minde, which he had profeff'd before in his Prologues, as well touching this particular Book, as others of the like condition. 3. Thirdly in his Preface upon Judith, for ought that can be ſeen there, he revokeith nothing; and though the ^c Request of his Friends was ſo preſing and urgent upon him, that at laſt he condescended to their deſires, and tranſlated that Book out of the Chaldee (wherein it was firſt written) into the Latin Tongue, which he did the rather, because there were good ^d Examples of Piety, Chauſtity, and Magnanimity in it, and because the fame ^e went, that the Council of Nice had numbr'd it among other Holy Writings; yet all this makes it not Canonical Scripture, nor did he ever acknowledge it ſo to be. For there may be many Excellent Rules and Examples of vertuous Actions in fundry Holy Books, over and beſides thofe that properly belong to the Holy Bible; and the Council of Nee, or ſome particular perſon in that Council might not onely cite ſuch a Book, but reckon it likewife among * the Sacred Scriptures (as we in the Church of England and other Reformed Churches do at this day,) without allowing it the ſame honour and authority that the Scriptures themſelves have, which we only acknowledge to have been written by the Prophets and Apoftles, as they were infallibly directed by the Holy Ghost. For this honour the Book of Judith had not; and S. Jerome here ^f ſayes, that it was counted among the Apocrypha, having no ^g Authority to eſtabliſh matters of faith, about which any Controversie ſhould arife. Besides, he is not ^h certain whether

the

the Nicen Council computed it among other Holy Scriptures, or no; but if they did, he doth not say, that they * counted it to be a part of the Canon, from which both here and hereafter he alwayes excluded it; as in his ^a Commentaries, and ^b Epistles, written after this time, doth evidently appear. As for his Commentary upon the 44th Psalm, (which is his ^c Epistle to a Roman Virgin,) it makes no more for Judith, then that Judith is a Sacred Story; and this it may well be, without having any Canonical or Divine Authority given to it; as in the same Epistle ^d Susanna likewise is highly commended for a virtuous Woman, and yet her story was never counted by S. Jerome to be Canonical Scripture. For Ruth and Esther elsewhere he brings ^e undeniable Reasons, that they are true Parts of the Canon; but for ^f Judith & ^g Susanna he never brought any; which makes a very great difference between the One and the other. 4. Fourthly, the Exception, which is brought out of his Commentaries upon Esay, is no better then all the former. For though this ^h Commentary was written long after his Prologus Galeatus, and the first Book of the Maccabees be there alledged under the Name of Scripture; yet his ⁱ Commentary upon Ezekiel was also written long after this Commentary upon Esay, and the general Name of Scripture is oftentimes given both by Ancient and Modern Authors, as well to such Books which they held to be Apocryphal, as to the Canonical Books themselves, a-
 & lib. 13. c. 12. suprad. citatis. & in Dan. 8. b Idem, Epist. ad Eutiam, Legimus in Judith, (si cui tamen placet volumen recipere,) viduam, &c. Idem, Epist. ad Lætam. Superius citata. c Idem, Ep. 140. ad Principiam. Ruth et Esther et Judith tante gloria sunt, ut Sacris voluminibus nomina impaserint. Citat. à Petron. d Ibid. Quam multa Susanna, quod interpretatur Lilium, qua candere pudicit. spacio sexta componunt, & coenam Spineam mutant in gloriam triumphantis. e In Prol. gal. & Praefat. f Praefat in Judith A Chaldais inter Historias computatur, sed ejus autoritas minùs idonea judicatur ad roboranda. &c. Tostat. Praef. in Paralip. q. 2. Hic Liber nullius autoritatis Solida est. Sicut n. sit Hier. g S Hier. Praef. in Dan. Quoniam S. Scriptura autoritatem praber. Setar. in Tob. Prol. 5. & in Maccab. praefloq. 3. Susannam, Tobiamque Hieronymus non probat. h Dv Petron, Repliq. p. 443. En ce Commentaire composé long temps Depuis le Prologue Morisonné il allegue le 1. livre des Maccabées avec le titre d' Escriture. i Suprad. citat, ubi Prologum suum Galeatum tetur,

MONG

* Hugo Cardin. in Prol. Judith. [Compræfass.] ad informitatem morum. Dion. Cirrh. Proam. in Tob.—Extensis sumendo Scripturas Divinas, puta pro omnibus Libris in Bibliis contentis, & de Deo trahantibus, liber illus, sicut & Liber Judith, inter divinas censentur Scripturas. Lud. Carbaik Hisp. Lib. de restit. Theol. c. 13. Neque dicit Hieronymus, Judith a Conc. Nic. inter CANONICAS Scripturas suisse receptam, sed Legitur, inquit, illam Synodus annumerasse Judith inter Scripturas SANCTAS, non tamen dicit In er CANONICAS; Et dubium est, an id fecerit Synodus Nic. Certè in Altis illius Concilii, quos nos habemus, hoc non inventur.

a S. Hier. in Arg. 1. Sicut & in Judith, (si quia tamen vult Librum recipere,) & parvuli, &c. Idem, in Ezech. lib. 9. c. 30.

b Præf. in Judith A Chaldais inter Historias computatur, sed ejus autoritas minùs idonea judicatur ad roboranda. &c. Tostat. Praef. in Paralip. q. 2. Hic Liber nullius autoritatis Solida est. Sicut n. sit Hier.

c S Hier. Praef. in Dan. Quoniam S. Scriptura autoritatem praber. Setar. in Tob. Prol. 5. & in Maccab. praefloq. 3. Susannam, Tobiamque Hieronymus non probat.

d Dv Petron, Repliq. p. 443.

e En ce Commentaire composé long temps Depuis le Prologue Morisonné il allegue le 1. livre des Maccabées avec le titre d' Escriture.

f Suprad. citat, ubi Prologum suum Galeatum tetur,

*d S. Hier. Prol. in
libr. Salom. Judith,
& Tobia & Maccabearum Libros legit
quidem ECCLÆSTIA,
sed eis inter Canonicas
Scripturas non recipit.
Idem, in Chron. Eu-
seb. 1.2. Verum bi Li-
bri Maccabearū inter
DIVINAS Scripturas
non recipiuntur.*

*e Idem, Dicto Prol.
Hac dū volumina le-
gantur ad adiunctionē
plebis, non autem ad
autoritatem Ecclesiæ-
sticorum Dogmatis con-
firmandam, neq; enim
inter Canonicas Scri-
pturas recipiuntur.*

*f Coccii in The-
sauro lib. 6. art. 17.*

*g Melch. Canus in
loc. lib. 2. c. 14. Cir-
conferuntur sub titulo
Hieronymi Commenta-
ria in Psalms. Ea ve-
rè B. Hieronymo tri-
butore manifestarie ig-
norantia est.*

*b Sixt. Senecæ Bibl.
1.4. verbo Hierony-
mus Impia Sermonis
horū Comenar. bat-
tolagii de sollicitis
ubique scatens à phe-
si Hieronymiana ab-
borret. Sunt quid ex-
fūnam, eos ab incerto
impulso nuncius augis-
que intrinsecus esse con-
temnentes.*

i S. Hier. de Script.

Ecccl.

*k Idem, in Prologo
Gal. Hic. Prologus,*

Scripturarū quasi Ga-

leatum Principium, omnibus Libris, quos de Hebreo verimus in Latinum, centenire potest; ut scire valea-

mus, quicquid ex iis est, inter Apocrypha esse ponendum. Igitur Sap. Syrach; Judith; Tob. &c. non sunt

in CANONE.

mong ^a which S. Jerome never counted the *Maccabees*. And the same Answer will serve to clear the other like Exceptions that are made concerning ^c the Books of *Wisdom* & *Ecclesiasticus*; but when to this purpose they produce his ^f *Commentary* upon the *Psalms*, they bring in a ^g false witness, and confute S. Jerome by a ^h bold impostor. And thus have we made it to appear, (otherwise then Cardinal Du Perron pretended) that S. Jerome was alwayes constant herein to himself. For in the year 392 he ⁱ avowed his *Translation* of the *Bible*, before which he placed his *Prologus Galeatus*, ^k as a *Helm* of *defence* against the *Introduction* of any other Books, that should pretend to be of *Equal Authority* with it. Not many years after he wrote his *Prefaces* upon *Tobit* and *Judith*, and therein he changed not his minde. About the same time he wrote his *Commentary* upon the *Prophet Haggai*, and his *Epistle to Furia*, wherein the Book of *Judith* remaineth *uncanoniz'd*. In the year 396 he wrote his *Epistle to Læta*, and therein he is still constant to his *Prologue*. About the same year he wrote upon the *Prophet Jonas*, where the Book of *Tobit* is kept out of the *Canon*. In the year (400 or somewhat after) he wrote upon *Daniel*, and there *Susanna*, *Bel*, and the *Dragon*, have no authority of *Divine Scripture*. And at the same time he wrote his *Apologie* against *Ruffin*, where he referreth to his former *Prologues*, and expressly denieth any *Retraction* of them. About the year 409 he wrote upon *Ezay*, where he revoketh nothing. And in the latter end of his age he set forth his *Commentary* upon *Ezechiel*, wherein he acknowledged no more Books of the *Old Testament*, then he had counted before; but continued his belief and judgement herein to the day of his death, which followed not long after.

LXXIII. To

An. Dom.
398.

LXXXIII. To S. Jerome we may adde his Ancient and most ^a intirely beloved Friend, (though afterward his ^b open and professed Adversary) RUFFINUS; a Man, when time was, even in S. Jerome's ^c own account, eminent both for Sanctity and * Learning, and not only made equal to him by S. ^d Augustine, (who endeavoured to renew their friendship;) but in divers respects likewise preferred before him by ^e Gennadius, who lived not long after them both. Among other of his Works we have his *Exposition of the Christian and Apostolical Symbole*, which he did so well, that it got the Approbation above all others, that had been written upon it afore his time. In this ^f Treatise he numbreth the Books of the Old and New Testament, as S. Jerome did, and the Books of Tobit, Judith, Wisdom, Ecclesiasticus, and the Maccabes, he excludeth from

^a S. Hier. Ep. 5. ad Florent. Ruffinus individuali mibi germanitatis caritate conseruit est. Et Epist. 41. ad Ruffinum. Quam ego nunc tua ardua finiterem colla complexibus! &c.

^b Idem, in Apol. 1. contra Ruffinum. Novum malitiae genus, &c. sub amici nomine Initiae infideliis deprehendi. Num eadem inimicis

elicit, qua tunc amicus laudaverat. ^c Id. Ep. ad Florent. Noli nos Ruffini estimare virtutibus; in illis confites expresa Sanctorum vestigia. ^d Satis babet, si splendorem illius imbecillitas oculorum meorum sum seruo sustineat. ^e Id. Apol. 3. contra Ruff. Qui tantum habet Graciam Latinique Sermonis Scientiam. ^f S. Aug. Hieronym. Ep. 93. apud Hier. Acorimus dolorum stimulū seditor, dum cogito inter Vos, quibus Deus hic ipsum, quod uerque vestrum optavit, largum prædictum: ut concesserat, ut conjunctissimi mellia S. Scripturarum Pariter lamberent, sic tanta amaritudinis irreprobis patriciem, &c. ^g Gennad. de Script. Eccles. Ruffinus, Aquilensis Ecclesia Presbyter, non in una pars suis doctorum Ecclesie, & de transferendo de Graco in Latinum elegans ingenium habuit. Maxima pars Graciorum Bibliothecam Latinis exhibuit, Basiliū, Gregorii Nazianzeni, &c. Proprio autem labore, in gratia Dei & Domini, exposuit idem Ruffinus Symulum, ut in ejus comparatione alii nec expulsi credantur. Scripti & Epistolæ ad uitam Dei heretatos multas. Historia Ecclesiastica ad Eusebium scripta addidit decimum et undevicesimum Librum. Sed & ObreGatorij opusculoū suorum. (1.) Hieronymo respondit duobus voluminibus, argens & corruin: eius se. Dei intuitu, et Ecclesia utilitate auxiliante Domino, ingenium agitosis, illum vero amulationis stimulo incitatum, ad obloquium silem veritate. ⁱ Ruffinus in Symb. Apost. Sect. 35, 36. Is ergo Spiritus Sardius est, qui in V. T. Legem et Prophetas, in N. verò Evangel. et Apostolos inspiravit, unde et Apostolus dicit, Omnis Scriptura Divinitus inspirata, utilis est ad docendum. Et ideo qua sum Novi ac veteri Instrumenti volumina, qua secundum Majorum Traditionem per ipsum Sp. Sanctum inspirata creduntur, et ECCLESIA CHRISTI TRADITA, competens videtur in hoc loco, EVIDENTI NUMERO, sicut ex Patrum Monumentis acceptimus deponere. Itaque veteris Instrumenti Primo omnium MOTIS Quinque Libri sunt traditi, Gen. Ex. Levit. Num. Deut. post hos JESUS NAVE, JUDICUM simul cum RUTH. Quatuor post hac Reg. Libri, quae Hebrei duos numerant, PARALIP. Librum, & EZRAE Libri Duo, qui apud illos singuli computantur, et ESTHER. Prophetatum vero ESAIAS, HIEREM, EZECH. & DANIEL, praeter XII PROPH. Liber unus; JOB quoque, & PSALMI DAVID singuli sunt Libri; Salomonem verò tres Ecclesi tradiri, PROV. ECCLES. CANT. CANTIC. IN HIS considerantur Librorum Numerum V. Testamenti. Novi verò quatuor Evang. &c. As we number them. Hac sunt qua PATERES initia CANONEM conclustrunt; Ex quibus FIDEI NOSTRÆ Assertiones constare volueram.

the

the *Canon* of the *Bible*; all in the Name, not of himself only, but of the **CURCHES** of **CHRIST**, and the **ANCIENT FATHERS**, to whom the *Canonical Books* were so delivered. For he makes * *Three sorts* of writings in the Church, distinguishing every one into their several and proper *Classe*; the First *Canonical*, the Second *Ecclesiastical*, and the Third *Apocryphal*; of all which we have said enough before. And we have nothing to note further here, but that for * *all* the Books of the *New Testament*, as they are now commonly numbered, and among them, S. Paul's Epistle to the *Hebrews*; the Epistle of S. James; the Second of S. Peter; the Second and Third of S. John; the Epistle of S. Jude, and the *Apocalyps*,) we have the **CONSENT** of the **ANCIENT CHURCH** expressly delivered to us by *Ruffin*; who was better acquainted with it, than some later Men have been. In which regard, they that pretend to the same *Antiquity* for * severing these Books from the *New Testament*, which we do for distinguishing the other from the *Old*, have not the like Reason on their side. For let them shew such a *Testimony* for themselves, if they can, as this of *Ruffin's* is for us, (which neither they, nor any Man else shall be able ever to do,) and then we will grant, that the *Ordinary Exception* against us hath some Reason in it, which now hath none at all, when our *Opposites* return upon us and say, that we have as little Reason to sever *Tobit* and the *Maccabees*, &c. from the *Canon* of the *Old Testament*, as some other Men have to divide S. James, or S. Jude, &c. from the *Body* of the *New*.

b *Suprad* Num. 60. c *Ruffin.* in *Symb.* ubi *Soprad*. *Noli verò Testamenti Qyatuor Evangelia, Mat.*
Marc. *Luc.* *Job.* *Adas Ap.* quos deserpsit *Lucas*; *Pauli Apostoli Epistola Quatuordecim*, (qua absque
Epistola ad *Hebre*. tantum efficit *Tredicim*.) *Petri Apostoli Epistola Dua*; *Jacobi Fratris Domini* &
peboli una; *Iudea* una; *Johannis* tres; *Apocalypsis Johannis*. *Hec sunt, que PATRES intra CANONEM*
comisuerunt, &c. * But this no *Churc*h *Synod* ever did; only some particular persons have been
noted for it. *Vide Num. IX.*

LXXV. But

LXXV. But against the Testimony of *Ruffin* they have certain Objections to make besides. 1. That * he was but of small account among others in whose time he lived. 2. That † he was unskilful and ignorant in the Ancient Traditions of the Fathers. 3. That he was blemished with the Errors of Origen. 4. That ^a when he wrote his Treatise upon the *Apostolus Symbole*, he was *S. Jerome's Disciple*; but afterwards retracted his opinion, and reproached *S. Jerome* himself for rejecting the *History of Susanna*, and the *Song of the Three Children*, together with the *Story of Bel and the Dragon*, from the *Canon of the Bible*. 5. And Lastly, that he confused his own Doctrine; ^b when in the same Treatise upon the *Symbole* he quoteth the *Book of Wisdom* under the Name of a Prophet.

épée, mais s'est depuis rendu son ennemy, il lui fait Reproches sur le sujet particulier des Histories de Susanna, et Bel, du Cantique des Trois Enfans. ^b Cocc. Thesaur. lib. 6. art. 9. Cotton Institut. lib. 2. cap. 31.

LXXVI. 1. To the first of these Objections, the Account (noted ^c before) that *S. Jerome*, *S. Augustine*, and *Gennadius* made of him, besides the Credit that he had with ^d *Paulinus*, and the Approbation that he received (even for this very *Treatise*) from ^e *Pope Gelasius*, is a sufficient Anwer. 2. The Second is refuted by the Tradition of all those *Ancient Fathers*, whom we have in their several Ages produced before him, and in particular by the writings of *S. Hilary*, *S. Cyril*, *S. Athanasius*, and *Melito*, who delivered the same Doctrine that he did, as they had received it from ^f their *Ancestors*. 3. To the Third we say, that as ^g *Origen* was accus'd of many more Errors than he had, (for his Works were much corrupted by *rome* avoir repris); c'est une vain et frivole garantie; devant que le *Pape Gelaſe* parloit des œuvres ou versiſſes démagiques de *Ruffin*; comme il aille le Commentaire ſur le *Symbole*, &c. f vide Num. 47. 55, 56, 57, 58. g. *Sixte. Seneſt. lib. 4. Verbo Origines. Catoſum cum tali tantuſque eſſe Origenes, gravem tamen laborem ſiorum judicium paſſauit, fraude ac vicio Hæreticorum; qui omnia ejus Opera innumeris hæretibus contamniſerunt, ut ſub prætextu ac favore Nominis Origenis impia cogitationes fuas faciliter perſuaderent, & eratibus vendarent. Quam hæreticorum adulterationem multi vel non antrahuerint, vel aneriori crimen id eſſe magis, quam hæreticorum depravationem credentes, Originem cum Operibꝫ suis in iher Hæreticos rejeccerunt.*

N

by

* Mar. Victor. In vi-
ta S. Hier. *Ruffinus*
inter dicit quidem
baberi capit.

† Melch. *Canons* in
loc. lib. 2. cap. 11. ad
2. *Ruffinus* (pace le-
ctoris dictum sit) Pa-
trum *Traditiones igno-*
ravit.

^a Card. du Perron
Repliq. pag. 441. &
442. Il n'y a jamais eu
aucun Auteur Latin,
qui se soit licencie de
remuer l'autorité du
livre des Maccabees,
avant *S. Jerome*. Et
Ruffin ayris lui, pen-
dant qu'il fut ſur D-
ſaint Ruffin ayris lui, pen-
dant qu'il fut ſur D-

^c Num. 74.

^d *Paulin. Episcopus Nolan. in Epist. 9.*
& *Sixt. Sen. in Bibl.*
1. 4. verbo *Ruffinus.*
^e *Gelaſe Papa, in de-
cret. De Scriptis Apo-
cypbiſ. Du Perron,*
Repliq. liv. 1. ch. 33.
pag. 219. Est quan à
ce qu'aucuns alle-
guent, que le *Pape Ge-
laſe* app ouus les opus-
cules de *Ruffin*, excep-
tes les choses que *S. Ie-
rome* avoir repris;

^f c'eſt une vain et frivole garantie; devant que le *Pape Gelaſe* parloit des œuvres ou versiſſes démagiques de *Ruffin*; comme il aille le Commentaire ſur le *Symbole*, &c. f vide Num. 47. 55, 56, 57, 58. g. *Sixte. Seneſt. lib. 4. Verbo Origines. Catoſum cum tali tantuſque eſſe Origenes, gravem tamen laborem ſiorum judicium paſſauit, fraude ac vicio Hæreticorum; qui omnia ejus Opera innumeris hæretibus contamniſerunt, ut ſub prætextu ac favore Nominis Origenis impia cogitationes fuas faciliter perſuaderent, & eratibus vendarent. Quam hæreticorum adulterationem multi vel non antrahuerint, vel aneriori crimen id eſſe magis, quam hæreticorum depravationem credentes, Originem cum Operibꝫ suis in iher Hæreticos rejeccerunt.*

by Hereticks, that borrow'd the credit and splendor of his Name to vent their own presumptuous fancies ; so Ruffin was suspected to be a Spreader of them all, only because he translated some of his Books, and wrote an *Apologie* for them ; which in those busie and curious times made a greater noise, and procur'd him more envie and obloquie, then either he or Origen deserv'd. For there were sundry other Fathers besides Ruffin, that had written their *Apologies* for Origen, and yet never suffer'd any such *Fe-proach* for it, as He had the ill hap to do. But the Faction ran so strongly that way in the dayes wherein He lived, that no Man, without danger of obloquie, and losse of his credit, might adventure to say any thing for Origen, against the stream and voices of the multitude, which had been rais'd up, to cry him down. And this was it, which made S. Jerome (the great admirerⁱ of Origen above all others in former times,) now to decline that Envie, and to lay it^k upon Ruffin's shoulders. Yet what ever either Origen's or Ruffin's Errors were, certain we are, that this distinction and severing of the Canonical Books of Scripture from the Ecclesiastical and Apocryphal Writings of other Men, was none of them ; for herein S. Jerome altogether accorded with him, and He with S. Jerome, as both the One and the Other did with the Church of God, that was in their dayes, and in the old time before them.

4. Fourthly, that Ruffin was S. Jerome's Disciple is rashly said ; for they had both one Master^j ; and the time was, when S. Jerome^m thought it no disparagement to learn of him, and to let Ruffin's credit before his own ; but that Ruffin afterwards retracted any thing of his former opinion, in this particular Subject about the Canonical Books, it is as untruly said, as that S. Jerome retracted any thing of that matter himself. For the Controversie between them

b Scripterunt pro Origeni varios libros Apologeticos Pamphilus Martr, Gr Neoscarianensis Eusebius Cesariensis, Dydimus Alexandrinus, Methodius Olympius, Basilicus Magnus, & Gr Nazianzenus.

i. S. Hier. in H. m. Orig. super Cantic. eum praedicat Sacrum Omnim Expositorem viliorem. Et Hieronymi Praeceptor Dydimus Alexandrinus, Secundum post Apostolos Ecclesiasticum Magis. um.
k Hier. Ep. ad Ruff. & Apol. i. contra Ruff.
l S. Hier. Apol. 3. contr. Refi. Dydimus. Alexandrinus Magister Meus & Tuus.
m Vide Epist. S. Hier. 5. ad Florent.

them concerning * the History of Susanna, and the Song of the Three Children, &c. was not, whether they were Canonical Scripture, or no; (being both agreed, that they were never comprehended in that Class;) but whether they were such ⁿ Fabulous and False Stories or no, as that they might not be suffer'd to come into the Ecclesiastical Class of Scriptures, & were altogether unfit to be read in the Church. This Ruffinus apprehended to be S. Jerome's meaning, and therein mistook him; For though the Jews ^o were of that mind, yet S. Jerome was not, who had only said, ^p that these Pieces were no true Parts of Daniel's Prophecy, and that they had not the same Authority, with the Canonical Scriptures. Nor can there any more be made of this * difference between them. 5. To the last Objection, (which presupposeth, that Ruffin cited ^q the Book of Wisdom as a Prophecy, when he laid in his Treatise upon the Symbole, that ^r now it would be no hard thing to believe what the Prophets had foretold, that *The just shall shine as the Sun, and as the brightness of the Firmament, in the Kingdom of God,*) we say, that as it is not credible, Ruffin would contradict himself so soon, and quote that Author for a Prophet, whom he had already, in the same Treatise, excluded out of the Number of the Prophets; so he nameth not the Book of Wisdom (here) at all; and there is little resemblance between his words and the words of that Book: which if such a phrase as this (*The just shall Shine,*) were sufficient to make Canonical Scripture, the Fourth Book of Esdras would be as Canonical, as it; for ^t there also we read as much as this phrase importeth. But

Ei minor quodam usq[ue] liu[m] p[er] indignari mihi, quasi ego decurta verum Librum, cum Origines, et Eusebius, et Apollinaris aliquique Ecclesiastici viri, & Dolores Gracia, has, ut dixi, visiones non haberi apud Hebreos fateantur, nec se debere respondere Porphyrio pro his, qua nullam Scripturam Santa Autoritatem prebeant. ^r Sap. 3.7. Fulgebant justi. & tanquam Scimilla in strundente discurrent. ^s Ruffin in Symb. Non erit jam difficile credere etiam illa quia Prophete predixerunt, quod Iusti fulgebunt sicut Sol, & sicut Splendor firmamentum in Regno Dei. Ver. finem. ^t 4. Esdr. 7.55. Super Stellas fulgebunt facies eorum.
* Vide Testim. Diodonis infra.

* Which were added out of Theodosius new Edition of the Bible, and not out of the Hebrew or the Ancient Greek Septuagint.

^a Russ. in Hier. In-
vectic. 2. citat à Per-
tonio pag. 443. Tous
ceux donc qui pensaient que Susanna eust
failli à l'exemple de
chasteté aux mariés,
et non mariés ont erré,
il n'est pas vrai. Et
toute l'Eglise de ceux
qui ont chanté l'Hymne
des trois Enfants,
ils ont tous Erre, &
chanté choses FAUS-
SES.

^b S. Hier. Apol. 2.
adv. Russ. Quid eu-
tem referto quid adver-
sum Susanna biblio-
ram, & Hymnum tri-
um patitorum, &c. He-
brei solent dicere, quia
Me ciminarunt Sy-
copantiam se probat.
Non enim quid ipse
sentirem, sed quid illi
contrà Nos dicere sole-
ant, explicavi.

^c Idem, lib. com. in
Daniel in prefat. Va-
de et nos ante annos
plurimos cum vetere-
nus Danielis, his vi-
siones obolo pronostici-
mus, significantes eas
in Hebreo non haberi.

† Dan. 12. 3.

Qui dotti sunt, fulgebunt quasi splendor instrumenti; & qui ad iustitiam erudiant malum quasi Stella in perpetua aurobrates. || S. Matth. 13. 43.
Tunc iusti fulgebunt sicut Sol, in Regno Patrie Eorum.

a Clem. Alex. lib. 2. pad. c. 5. Theodoret. in Exposit. ejus.
b S. Cypr. de habite virg. Idem. lib. 1. Epist. 3. ad Cornel. Idem. Serm. de Lapsis, aut aliis.
c S. Cyril. Alex. l. in Julian.
d S. Amb. in lib. de Tob. c. 1.

e Iren. apud Euseb. lib. 4. cap. 22. Tertullian. de Praescriptionibus. Cypr. Sc. de Mortalitate. Historia in Psal. 127. Ambr. Ser. 8. in. Ps. 118 Basil. lib. 5. contra Eunomium. Epiph. her. Anomarorum.

f Athan. Orat. 3. in Ariano. Clem. Alex. Strom. 1. Cypr. Ep. 74. ad Pomp.

g Ambr. de bono Mortis & l. 2. in Lucam. Iren. li. 3. c. 25. Basil. Ep. ad Chilon. Praef. illi præmissa in editione volg. Oratio Manasse, me no. 3. by

4. Esdræ à quibusdam Paribus citantur. i Clem. zot alio in Can. Apostolorum. Theodoret. in Dan. cap. 11. k S. Jod. Ep. ver. 14. Iren. Clem. Al. Athenag. Tertul. Cypr. Lactant. Sulp. Sev. Proclus. Psellos. citati à Beldaco l. 1. c. 14. l Orig. lib. 1. o. in Ep. ad Rom. Qui Pastorum Heretis Divinitatem inspiratum esse jutavit. Euseb. hist. lib. 3. c. 3. Hier. de Script. Ruff. in Symb. Terent. de Orat. Clem. Alex. lib. 6. Strom. Athan. de Decret. Syn. Nic. Caffian. Collat. 13. c. 12. Iren. lib. 4. cap. 37. m Hier. in Sophoniam c. 1. Legamus Josephum & Prophetiam illius certe non Hisseriam. Idem. lib. 12. in Esaiam c. 45. (& lib. 5. in Esaiam c. 23. & lib. 9. in Esaiach. cap. 29.

there is enough besides in the Canonical Books themselves, to verifie Ruffin's Citation; which is clearly drawn from † the Prophecie of Daniel, whereunto the saying of Christ hath reference in ¶ S. Matthew. ¶

LXXVII. In the mean while we deny not, but that the *Ancient Fathers* have often cited these *controversed Books*, some under the Name of *Divine Scriptures*, and others under the Title of *Propheticall Writings*. So ^a Clemens of Alexandria, and Theodoret cite the Book of Baruch; ^b S. Cyprian the Books of *Wisdom* and the *Maccabees*, besides the History of *Susanna*; ^c S. Cyril the Book of *Ecclesiasticus*; and ^d S. Ambrose the Book of *Tobit*, with *Many More* to the like purpose. And we acknowledge also that ^e divers of them have quoted the Book of *Wisdom*, in particular, under the Title of *The Wisdom of Solomon*. But all this will not make these Books to be of *Canonical*, and *Infallible Authority*; which is a priviledge that was reserv'd (for the Old Testament,) to the *Law* and the *Prophets* only, that were delivered to the *Aancient Church* of the *Jews*. For we can produce many of the *same Fathers*, and sundry *others*, that have in like manner alledged ^f the 3d and ^g 4th *Book of Esdras*, the ^h *Prayer of Manasses*, ⁱ the 3d *Book of the Maccabees*, ^k the *Prophecy of Henoch*, ^l the *Pastor of Hermes*, and ^m the *Antiquities of Josephus*. All these, (which notwithstanding those *Fathers* of the *Catholick Church*, and the *Doctors* of the

the Canon of the Scriptures.

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Roman Church, themselves account to be but *Apocryphal writings*, we shall finde cited by *Ancient Authors*, some under the Name of *Scripture*, and some under the Titles of *Sacred* and *Divine Scripture*, other some with the Epithets of *Revelations*, *Prophecies*, and *Holy Inspirations* added to them; All which they may well be in a large or popular sense, and yet never be of that *Absolute and Canonical Authority* that * *Moses and the Prophets* are. For we trust, that neither Pope *Nicholas the First*, nor Pope *Innocent the Third*, nor *Gratian*, nor the *Glosse* upon the *Decretals*, nor *Card. Bellarmine* himself, ever intended to make *Canonical*, and *Absolutely Divine Scripture* either of *S. Augustine's* and other the *Fathers Sentences*, or of the *Pope's Epistles* and *Decrees of Councils*, when a they attributed the general Name of *Divine and Holy Scriptures* to them. Which they did onely ^b to distinguish them from *Profane and Secular Writings*. And in that sense we acknowledge those Books, which are now in debate between them and us, to have been cited, and termed by *lustyry of the Fathers*, **SACRED**, and **DIVINE**, and **HOLY SCRIPTURES**: whereof they made no other use, then to set them from *Common Books*, and to illustrate the proper and *Canonical Scriptures* by them. For where at any time they come to speak di-

* S. Luc. 16. ver. 29.
Habent Moysen &
Prophetas, audiant il-
les, &c. Et cap. 24.
ver. 27. &c. 44. *

a Nic. 1. Epist. ad
Mich. Imper. Senten-
tias Patrum divinitatis
inspiratas. Innocen. 3.
cap. Cum Martha, ex-
tra de celebrat. Mil-
vius finem. Super
quo respondemus, quid
in SACRAE SCRIP-
TURAE dicat An-
tioris, quid injuriam
facit Martyri, qui orat
pro Martyre (Senten-
tia est S. Augustini
Sent. 17. de verbis
Apostoli) idem est de
ratione confimit, &c.
Gratianus in Decreto
Juri Canon. Dist.
19. c. 6. In Canonis.
19. c. 6. In Canonis.

Inter *Canonicas SCRIPTURAS Decretales Epistole* canametantur.—**DIVINARUM SCRIPTU-**
RUM soleritissimus indagator Anteritatem sequatur, inter quas sed illa sit, quas *Apostolica fides ha-*
bet, & ab ea aliis mereurunt accipere Epistolae. *Johannes Andritus* Author *Glossae super Decretal.* in
cap. *Cum Martha. Sest. Tertio loco.* **SACRA SCRIPTURA** hic appellatur **SCRIPTA AUGU-**
STINI, unde hoc determinatur. *Bellarum de Concil. autoritat. lib. 2. c. 12.* *Licet Canones Conciliorum*
& Pontificum Decreta distinguantur & postponantur—Scriptura divina, tamen SUO MODO sunt & dici
possunt, SCRIPTURA SACRA & CANONICA; quo modo VII Synodus AB. 3. vocat *Decreta Concilij*, *Divinitatis inspiratas Constitutiones*. ^b *Melech. Canos loc. 1. 5. c. 5.* *Innocentius verba Augustini*
SACRAM SCRIPTURAM appellavit, quemadmodum *Leges Pontifica SACRAE* dicuntur, ut à
Legibus principum discriminarentur. Bellarum de Conc. 1. 2. c. 12. Sest. Dico Secundo. Decreta Pen-
*tificum dicuntur **SCRIPTURA & SACRAE**, ut distinguantur à Prophanis, & Concilia, ut distinguantur
& Scriptis Patrum, qua non sunt Regula. *Loyolum Sentent. theol. 1. 1. c. 13.* Non moveat quenquam,*
quid Patres ex his Libris fidei testimonia ferant. Nam propterea non sequitur Eos inter Libras Canonicos.
collocasse, non magis quam Librum Henoch, &c.

stingly

^a Vide Num. i. &c. 2.

distinctly & accurately, there they make a difference between the *One*, and the *Other*, sorting either of them into their own peculiar *Classe*, and allowing no *Divine* or *Canonicall Authority* (in that ^a Sense wherein *Divine*, and *Canonical* is strictly and properly taken,) but to those Books only, which were consign'd to the *Church*, for *Absolute* and *infallible Rules* of *all our Religion*, by the *Special Appointment* of God himself. In a larger and general sense (as *Divine* is applyed to *Holy* and *Divine Matters*, and *Canonical* to the *Rules of good Life* and *Manners*, or to the Confirming of us in that *Faith*, which is founded upon the *Infallible Scriptures* alone,) we ^b scruple not to call the *Debated Books*, *Holy* and *Divine Scriptures*, no more then the *Fathers* did ; and though we make them not of *equal Authority* with the *Canonical Books* of *Moses* and the *Prophets* ; yet this honour we do them, that we binde them up with our *Bibles*, for the good and religious use which may be made of them by all Men ; otherwhiles we read many parts of them in our *Churches* ; and we prefer them before any *private Writings* or *Books* that are not *Canonical* whatsoever.

LXXVIII. And here we conclude the *first Four Centuries*. In all which time, the greatest Searchers into Ecclesiastical Antiquities, are not able to produce any *Council*, or so much as the *Testimonicie* of any *One Father*, who purposely treating, and declaring the exact Number of all the *Books*, that properly belonged to the *Old Testament*, did not either expressly exclude, or at least omit, *those* which are now made *Equal to the former*, by the *New Canon* of the *Roman Church*. For it is not enough, to bring the *Sayings* of any *Ecclesiastical Writers*, which will evince nothing more, then, whiles they were discoursing upon other matters, that they made an *honourable mention* of some *One* or *Two*

^b Bellarm. de verbo
Dei lib. i. c. 10. Sec. 2.
Ecclesia. Notandum est, Chemnitium non negare hos Libros esse bonos & Santos, et dignos qui legantur; sed tamen non esse tales, ut ex illis firmi argumenta duci possint,
C.

Two of these Books , and cited a few Sentences out of them , which either in so many words , or in the same sense , are to be found in the Canonical Books themselves . But the Question is , whether ever any Church , or Ancient Author , during these First Ages , can be shewed , to have professedly made such a Catalogue of the True and Authentick Books of Scripture , as the Council of Trent hath lately addressed , and obtruded upon the world ; which will never be done . In the mean while , they all speak so perspicuously for our Church - Canon , (and to that purpose we have produced their several and joyned Testimonies ,) that there can be no denyall of their Agreement herein with us . We will therefore end this Chapter with the Preface that Amphilochius made ^a before to his Verses , (for it is worth the Repeating again ,)

^a Numb. 67.

Non tu'ò cuivis est credendum Libro,

Qui venerandum Nomen S. Scriptura præferat;

By which words he giveth us a faire intimation , that there were in his time , (as there are in Ours ,) Certain Bookes annexed to the Bible , that bare the Name and Venerable Title of Divine Scriptures , which yet ought to be distinguished from them , as not having the same Essentialls , Approbation , and Authority , that the Genuine and Canonical Books had . And this is the true Sense and Scope , at which all the rest of the Fathers aymed , both thole that have bin cited before , and those that shall follow after .

C H A P. VII.

The Testimony of the Fathers in the Fifth Century.

LXXIX. **W**E begin this Century with S. AUGUSTIN, who though he lived in the Churches of Africk, where their common Latin Bibles and their Greek LXX, had those later Books of Tobit and Judith, &c. annexed to them, as Theodotion first collected them, and set them forth in one Volume; and though he was ^a ever willing to keep the Translation, which they had there, according to the Septuagint, still in use, and to preserve that priviledge and honour to these Additional Books, which by long use and continuance they had gained (in those parts of the World especially,) ^b to be read and published to the people, as having many good Rules of Life, and Canons of Religion in them; yet he was alwayes careful, to set that Mark of Distinction upon them, which might sever them (in many very weighty and considerable respects,) from the Books and Canon of the Hebrew Bible; whereunto he allowed a far greater pre-eminence, (both in regard of infallible verity, and unquestion'd Authority,) then he ever did to the other; and herein agreed with all the Fathers of the Christian Church that had been before him. For the clearing whereof, we will first let down what he said to this purpose, himself; and then examine what others object, and would fain make him say to the contrary.

^a In dissertatione cum Hieronymo, inter illorum Epistolas, & lib. 18. de Civit. Dei. c. 43. Ex hac LXX interpretatione, etiam in Latinam Lingua interpretatum est, quod Ecclesia Latina retinet. Quomvis non defuerit temporibus nostris Presbyter Hieronymus bona doctissima, & omnissima trium linguarum peritus, qui non ex Graeco, sed ex Hebreo in Latinum eloquunt eisdem Scripturæ converterit, &c.

^b In Concil. Carthag. infra citando, cuius ipse Augustinus interfuit.

LXXX. i. The ^a Fathers that held Ezra, Nehemias, and Malachy to be the last Prophets, (after whose time, until the coming of Christ, there was no other,) held likewise this Conclusion; That ^b those Books which were written, during all that space of yeers, wherein there was no Prophet seen in Israel, cannot properly be said to belong to the *Canon of Scripture*, or to have equal Authority with those other Books, which by God's special will and inspiration were set forth before. Of these Fathers S. Augustine was one; from whose ^c words, concerning the Cessation and Expiration of all Prophecy after the dayes of Ezra, and Malachy, the same Conclusion will undeniably follow, That till the Time of Christ, (who said as much himself,) there were no more Books to be reckoned, that had any such Canonical Authority, as the former had. And so far was he from admitting those Books, which they wrote that were no Prophets, into the *Canon of God's divine and indubitate Oracles*; that ^d what the Prophets wrote themselves, without a special Inspiration, and precept of God to that purpose, he excluded from it; making a clear distinction be-

^a Vide Num. 4. &
Num. 53.

^b Euseb. in Chron.
lib. 2. Ad Esdram ex
Nehemiam usq; ad
Malachiam. Et ad
Ann. primum Scleuci
juxta versionē S. Hiero-
nimi. Maccabearū
Historia Graecū in
Supplet Regnum; ver-
rumbi Libri inter Di-
vinas Scripturas non
computantur. Idem,
lib. 8. demonstrat E-
vang. sub init. Ab illo
tempore usque ad tem-
pora Servatoris nullū
existat Sacra Volumen.
Item. Seder Olam im-
terpi. Genebr. An.
52. Mdc. t Pers. mar-
tini sunt Hagg. Zach.
et Malachias. Quo
tempore cessavit Pro-
pheyia de Israele.

^e S. Aug. de Civit. Dei. l. 17. c. ult. Toto autem illo tempore, ex quo redierunt de Babylon, post Malachiā, Aggai et Zachariā, qui tunc Prophetaverunt, et Esdrā, non habuerunt Prophetas, usq; ad Sal-
uatoris Adventum; — P. opter quid ipse Dominus ait, Lex & Propheta usque ad Iohannem— Malachiam vero. Aggai, Zachariā, et Esdrā, etiam Iudei reprobū in Autoritatem Canonicanam receperos, novissimos habent. Sunt enim et Scripta Eorum, sicut Aliorum, qui in magna multitudine prophetarū & perciui ea scripsierunt, qua AUTORITATEM CANONIS obtineant. Et lib. 18. cap 26. Usque ad hoc tempus Prophetas habuit populus Israe, qui eum multi fuerint, paucorum et apud Iudeos, et apud Nos Canonica Scripta retinuntur. Et l. 17. c. 1. Hoc totum tempus esti Prophetarum. ^f Idem, de Civit. Dei. l. 18. c. 38. In ista Historia Regum Iuda, et Regum Israe, que red gestas continet, de quibus eidem Scrip-
tura Canonica credimus, commemorantur plurima qua ibi non explicantur, et in Libris aliis inventi dicuntur, quos Prophetas Scripsierunt, et ali ubi Eorum quoque Prophetarum Nomina non tacentur (Intelligit Sammelum, Nathan, Gad Prophetas, de quibus, 1 Chron. 29. 29. & Abijah, ac Iod nem, unā cum Shemā, idem Prophetas, de quibus, 2 Chon. 9. 29. & 12. 15. Item Salomonem, de quo 17. de Civ. Dei. c. 20.) Nec tamen inveniuntur in CANONE, quem Populus Deicepit. Cujus rei fatoe, causa me late, nisi quid Ego existimo, etiam Ipsi, quibus ea, quam auctoritate Religionis esse deberem, Sanctus utique Spiritus revelabat; alia sicut homines biblii: diligentiā, alia sicut Prophetas Inspira-
tione Divina scripere posuisse; et que Hanc in sua DISTINCTA, ut illa tantum IPSIIS, Haec verò tam-
quam DEO per ipsos loquuntur judicarentur esse tribuenda; ac si illa pertinerent ad ubertatem cognitionis,
hac ad Religionis AUTORITATEM; in QUA AUTORITATE custoditur CANON.

tween Every Writing that was compos'd onely by *Humane Diligence*, (as all the contested Books were,) and those that were set forth by *Divine Revelation*; in the AUTHORITY whereof the Certain Canon of Scripture consisteth.

2. Nor was there herein any difference between S. *Augustin*, and the Jews, or between the *Hebrew Canon* and the *Christian*; For when it was objected to the *Christians*, ^a that they produc'd their own *Canon of Scriptures* for themselves, he appealeth to those *Jews*, who were the *Christians* protest Enemies; and acknowledgeth no other *Canon*, whereupon the *Christian* Faith and Religion was founded, then what the *Jews* had still preserv'd intire and uncorrupted among them; having learn'd from S. *Paul*, ^b that the *Oracles of God* in the *Old Testament* had been all committed to their *Custody*, where they were kept without any *mixture* or *Confusion* of other *Writings*; and from Christ ^c himself, that the ^c *Law of Moses*, and the *Books of the Prophets*, (to which only he referr'd as to his ^d *own witnesses*;) comprehended ^e *All the Scriptures*, that before his time had been Penn'd and set forth by *Divine AUTHORITY*.

3. Of the *Greek Septuagint Bible*, (as it was first set forth in the time of *Ptolemaeus Philadelphus*,) ^f S. *Augustine* acknowledged no more Books, then what were then Translated out *Inimicis*, ut confundamus alios *Inimicos*. *CODICEM* portat *Judeus*, unde *CREDAT Christianus*. *Liberarii nostri fidei sunt* Idem, lib. 12. contra *Faust* c. p. 13. *Et quid est aliud hodieque gens ista Iudeorum*, nisi quodam *Scrinia* *la Christianorum*, *bijulani Legem* & *PRO HETAS ad ieiunium offerentis ECCLESIAE*? Item, lib. 18 de *Civit Dei*, cap. 41. *At vero gens illa, illi populus, illa civitas, illa republica, illi Israelia.* * *QUIBUS CREDITA SUNT ELOQUIA DEI*, nullo modo *pseudo-prophetas* cum *veris Prophetis* pari *Licentia* confiderant, sed concordes inter se, atque in *nullo* *dissentientes* *Sacrarum Literarum veraces ab eis agnoscabantur*, *& tenebant Autres.* ^b Vide *Nom.* 31. c. *Luke* 22. 27. d. S. Aug lib. 2. contrà *Gand*. cap. 23. *Hunc quidam Scripturam (Maccabaeos) non habent Judei HAC VIT Legem, et Prophetas, & *Psalmos*, Quibus DOMINUS testimoniū peribit tanquam TESTIBUS SUIS.* e. Idem, de *uit. Eccl.* c. 16. *Demonstrat Ecclesiam suam in praescripto Legis, in Prophetarum prodicia, in Psalmorum Comibus, huc est, in OMNIBUS CANONICIS SANCTORUM LIBRORUM AUCTORITATIBUS.* f. Idem, de *Civit Dei*, cap. 42. *Has Sacras Literas etiam Ptolemaeus Rex Egypti nosse studuit, et habere.* — *Petivitque ab Eleazar suo Pontifice dei i sibi Scripturas — Has ei cum idem Pontifex mississ Hebreas; post etiam ille Interpretes postulauit, & datum ei Septuaginta duo, &c.*

of

of the Hebrew Copies sent from Jerusalem; where neither *Tobit* nor *Judib*, nor any of that Class were to be found; for (whatever Genebrard * faith of his own head to the contrary,) those additional Writings were brought in afterwards, and used only by the Hellenist Jews abroad at Babylon and Alexandria, from whom they were, in time following, commended to be read by the Christians, but never made equal with the other Sacred Scriptures, as they are now set forth in the Roman Septuagint by the Authority of *Sixtus Quintus*, which is an Edition of that Bible many wayes depraved. 4. Fourthly, *S. Augustine* ^a gives the Authority of all Canonical Scripture, that he held needful to be known, to the Revelation that Christ made of it, first by his Prophets, and afterwards by Himself, and his Apostles; among all which these New Canonical Books can not be reckoned. And so many Testimonies (omitting divers others,) we produce out of *S. Augustin*, against the Roman Plea that is made for them, in general. 5. Then in particular, against the Canonicizing of the Books of *Judib*; we produce his special Exception, ^b That the Occurrences mentioned and written in it, were not received into the CANON by the people of God. To which Canon he had before appeal'd. 6. Against the Sovereign Authority of the Wisdom of *Salomon*, & *Ecclesiasticus*, we produce the difference that he ^c maketh between them, and the true Books of *Salomon*, (whereof he numbreth but Three, that the Old Canon acknowledged,) reckoning these among the CANON.

TISSIMÆ AUTORITATIS, cui fidem habemus de his Rebus, quas ignorare non expedit, nec per nos ipsos nosse idonei sumus. ^b Idem, de Civit. Dei, lib. 18. c. 26. Quia conscripsimus Libro *Judib*, sicut in CANONEM SCRIPTVRARVM Iudei non recipisse dicuntur. And of what they received not, he afterwards giveth this reason, (eod. lib. cap. 38.) speaking of other like books. *Non inveniuntur in Canone, quer. Populu Dei recipit, — quia ait sicci hermitae historici diligentia, alia sicut Prophetarum inspiratione divina scribere potuerunt; illa ad uitatem cognitionis, hec ad Religionis Autoritatem pertinet;* in gra. *Auctoritate euangeliorum Canon: prater quem, &c.* ^a S. Atq. de Civ. Dei, lib. 17. cap. 20. *Salomon Prophetesse etiam reperiuit in suis Libris, qui TRES recipi sunt in Autoritatem CANONICAM, Proverbia, Ecclesiastes, & Canticum Cantorum. Alii verò DVO, quorunq; unius SAPIENTIA, alter ECCLESIASTICVS dicitur, propter Eloquit nonnullam similitudinem, ut Salomonis dicuntur obtinuit CONVENTVDO. Non autem esse Ipsiis non dubitant Doliores, — Et adversarii contradicentes non tantum firmare proferantur.*

* Genebr. Chron. l. 2 p. 190. col. 2. Videatur in hac 7. Synodo Hierosolymitana Secundus Canon S. Script. editus, in quo hi Libri recensebantur. To which purpose he produceth Epiphanius (lib. de pond. & mensur.) who after the recital of Proleme's Epistle mentioneth the sending of divers other Books to him, besides the XXII that belonged to the Hebrew Bible. But Genebrard abuseth his Reader. For Epiphanius said no more, than what he had out of some uncertain Story, that there were sent XXII gnu'ne Books, and LXXII Apocryphal, which will not help Genebr. at all.

^a S. Aug. de Civ. Dei, lib. 18. cap. 3. *Filius Dei prius per Prophetas, deinde per semipsum, postea per Apostulos, QUANTU M SATIS ESSE JUDICAVIT, inquit, S. SCRIP TVRAM CONIDIT, quia CANONICA nominatur, EMINEN-*

^a Idem, de praecepto.
Sanct. c. 14. Non debuit
it repudiarum Sententia
Libri Sapientie, qui
meruit in Ecclesia
Christi de gradu Le-
ctorum audiri, &c.
^b At the Readers
Desk, though not at
the Bishops.]

^c Ibid. Oportet ut
Librum istum Sapientie-
Omnibus Tradatur
anteponat; that is, it ought to be
honour'd and placed
next to the Canonical
Scriptures.

^d Ibid. Quid à me
queque p̄fum, nimirum
testimonium de
Libro Sapientie Fra-
tres ipsos ita responde
dicitis. (Prospection
& Hilarius alloquitor.) tenuimus non se
Libro CANONICO
adhibitum Quia ex
EXCEPTA HVJVS
LIBRI ATTESTA-
TIONE, Res ipsa non
clara sit, quam volu-
mus bim̄ doceri.

^e S. Aug. Lib. de cura pro mortuis, cap. 15. Liber Ecclesiasticus, quem Jesus filius Sirach scripsisse
tradidit, & properter Eloq̄is nonnullam similitudinem Salomonis pronunciatur, omnes in laude Patrium quid
Samuel etiam mortuus prophetauerit. Sed si huic Libro, ex Hebreorum, QVIA IN EO NON EST,
CANONE CONTRADICITUR, quid de Moysi, qui in Deuteronomio & in Evangelio, &c. f. S. Aug.
de Civ. Dei, lib. 18. cap. 36. Suppetatio temporum & refutatio Templo NON IN SCRIPTURIS
SANCTIS, QVÆ CANONICÆ APPELLANTUR, sed in ALLIS inventitur, inquitus sunt &
Maccab. Libri. g. S. Aug. contra Epist. Gaud. Donatistas, cap. 23. Hanc quidem Scripturam qua
appellatur Maccaborum, non habent Iudai sciat Legem, & Prophetas, quibus Dominus testimoniorum per-
hibet tantum Telliibus suis. — h. Ibid. Recepit est ab Ecclesia non IN UTILITER, si SOBRIE legitur,
vel audiatur. Idem, Epist. 61. ad Dulcitium, contra Donatistas Circumcelliones, qui sibi met-
ip̄s miti valetia necem consicerent. Summa Exemplorum IN OPIA COARCTATI, in Maccabae-
rum Libris percursoris omnibus ECCLESIASTICIS Authoritatibus, vix aliquando, quod pro sua sen-
tentia adducerent, invenerunt. De vere Divinis ac CANONICIS non tam dilute loqueretur

nical Scriptures themselves, and those other among such Ecclesiastical writings, only, as by CUSTOM had prevailed, to be ^b Read in publick Congregations under the Name of Salomon; and were therefore to be ^c preferred before all Tractators upon the Scriptures, whatsoever: which is an honour that we deny them not, but allow it to them, our selves. Yet we allow them not the same degree and equalitie of honour, that the proper Canonical Books of Salomon have with us, no more then ^d S. Augustine did, and those that lived in his time. 7. But against the Authority of Ecclesiasticus, we bring another of his Testimonies, where he acknowledgeth it to be a Contradicted Book, (excepted out of the Ancient Canon;) and saith nothing for it to the contrary, (when he had made the same Objection against his own alledging of it) but alledgeth another Book, that could not be contradicted at all. 8. Against the Canonizing of the Maccabees we are able to produce more Testimonies out of him, then one; for in one ^e place he doth clearly distinguish them, from the Canonical Scriptures, purely and and properly so called; In ^f another he confesseth, that neither the Jews nor Christ held them in such account, as they did the Law and the Prophets: And in ^g Two places besides he lessenneth the Esteem, and the

^{Augustinus,}

Honour

Honour of them ; which of any *Canonical Book*, absolutely and simply *Divine*, he would never have done ; nor was it lawful for him to do it. So we see *S. Augustines* minde.

LXXXI. Now they that contend for the *Canon* of the present *Roman Church*, would fain make *S. Augustin* to confute himself ; and , notwithstanding all this that he hath said before, to be a Special witness upon their side , and to hold the *Books*, contested between them and us , to be every way as *Canonical*, and of as much *Authority*, as any of the *Scripture* arc besides. *a*. To which purpose, in the first place they *a* Usually cite his *Treatise of Christian Doctrine*, *b* where they say , (but their *Saying* is not alwayes to be trusted,) that he numbreth *All the Books of Scripture*, alike, as they do ; and that he maketh no distinction or difference between the *One* sort and the *Other*. And indeed to them, that read no more words of his,

a Bellaria de verbo Dei, lib. 1.c.10. Secunda Prima.

Du Perron : Repl. pag. 439. Il appert par le Canon des livres Canoniques , inserd dans le second livre de la doctrine Chretienne de S. Augustin, ou les deux livres des Macabees sous expressement contenus, & auquel S. Aug. a empêcher que le nombre n'en fust varie par

aucune addition , ou soustraction , ajoutée pour leur , En ces xliii Livres est terminé l'autorité du V^e Testament . Sixt-Sen. Bibl.Lib.8.Catharinus de libr.Canon & aliis multi. Sapientiam & Ecclesiasticum inter Prophetas Libros numeravit Aug. 2. de Doctr. Chrestiana. Libros Tobie & Judith Sancti Chresti Ecclesie in Canone recipit, & Panis veneratione cum aliis S. Libris legit atque colit. Verba Hieronymi, sine ulla discretione considerata, non sunt profusa vera, quoniam Aug. in 2. lib. de Doctr. Chresti. cap. 8. ut-umque in ordine Canoniconum Libr. enumerat.—Aug. quoque 1.2. de Doctr. Chresti. 2^a Macab. Libros in Canon Drusianorum Scripturarum collat. Hec omnia Sixt. Sen. dicto libro 8. & S. Aug. libro 2. de Doctr. Chrestiana cap. 8. TOTUS autem CANON Scripturarum, in quo ISTAM CONSIDERATIONEM ve-fandam dicimus, his Libris continetur : Quinque Mosis, id est, Genesi, Exod. Levit. Numeri. Deut. & uno Libro Iesu Nave, uno Iudicium, uno Libello, qui appellatur Ruth, qui magis ad Regnorum principia videatur pertinere ; deinde quatuor Regnum, & duobus Paralip. non conseqüentibus, sed quasi à latere adjundis similique pertingerentibus : Hec est Historia, qua fibinet annera tempore continet, atque ordinem rerum. Sunt alia tanquam ex diverso ordine, quia neque huic ordinis, neque inter se concludantur, si-cesserunt Job, et Tobias, et Heller, et Judith, & Macabaeorum Libri duo, et Esdra duo, qui magis subsequi videntur, ordinatam illam Historiam usque ad Regn. vel Paralip. terminatam. Deinde Prophetæ, in qua-ibus David unus Liber Psalm. & Salomonis tres, Proverbiorum, Cant. Canticorum, & Ecclesiastes. Nam illi duo Libri, unius qui Sapientia, et aliis qui Ecclesiastica inscribuntur, de quadam similitudine Salomonis esse dicuntur. Nam Iesus filius Strach eis Scriptis constant: sicut perhibetur ; (hoc autem, quod ad Sapientiam pertinet, revocavit 2 lib. Retract.) Qui tamen quoniam in Autoritatem recipi meruerunt, inter Prophetas numerandi sunt. Reliqui sunt eorum Libri, qui PROPRIE Prophetæ appellatis sunt, XIIII Prophetarum Libri singuli, qui connexi fibint, quoniam nuncquam sejuncti sunt, pro uno habentur: quoniam Prophetarum Nomina sunt bac. Osea, Joel, Amos, Mich. Naum, Abac. Jonas, Sopb. Agg. Zach. Malachias. Deinde IV Prophetæ sunt majorum voluminum, Esaias, Jeremias, Daniel, Ezechiel. His XLIV. Libris V. T. terminatur autoritas. Novi autem IV Libr. Evang. &c.

then.

then what they are pleas'd to cite, this *One passage* may make a fair show, that after the space of CCCC years, they seem to have gotten *One Father* upon their side. But whosoever will look into the words of *S. Augustin*, & immediately going before *this passage*, and heed well the termes of his *Advice* which he gives there to his Reader, (and whereunto he d reterreth again when he begins to enumerate *All the Books* that were then comprehended in the *African Bible*,) shall clearly perceive, that *Our Opposites* and *He* are not all of *One mind*, nor their *Sense* the *Same*, in delivering the *Canon of Scripture*. 1. For *First*, he putteth a *Note of Difference* between those *& Books* that have the *General Name* of *Divine Scriptures*, and those that are *specially called Canonical*. 2. Then, he setteth a *f Mark* upon those, that for their *undoubted verity*, are more *securely read* then *Others*. 3. Next, *g* he distinguisheth the *Total Canon*, or *Number* of the *Books*, into *Two several kindes*, of which *some* were Received by *All Churches*, and *some* but by *a Few*; and *h* preferreth those that were acknowledged either by *All* or *the most Eminent* and *i* *Apostolical Churches*, before those, that certain *particular Churches* onely, and of *lesse Authority* accepted. 4. Moreover, he admitteth a *Subdivision* even of this latter *kinde*, whereof *k some* might be Received by the *greater*, and *some*

c Ibid. ante verba citata. Erit igitur DIVINARVM SCRI- PTURARVM soler- tissimus indagator, qui primò TOTALIS legerit, nosq[ue] habebit; & si nondic intellexit, jam tamē lectio[n]e, duxerat EAS, quae appellan- tur CANONICÆ. Non CÆTERAS se- curius legit FIDE VERITATIS instru- illus, ne præcipuerint imbecillam animum, et periculis, mendacis agere phantasmaribus eludentes præjudicent aliquid contra sanam intelligentiam. In CANONICIS autem SCRIPTURIS Eccl[esi]arum CATHOLI- CARUM QUAM PLURIMAM Au- toritatem sequatur; in- ter Quas sānd i[de]s sunt, quae APOSTOLICAS SEDES habere, &

Epistolas accipere meruerunt. Tenebit igitur HUNC MODUM in SCRIPTURIS CANONICIS, ut EAS quae ab OMNIBUS accepuntur Ecclesiis Catholicis, PRÆPONAT EIS, quae QUÆDAM non accipiunt. In EIS veri quia non accipiuntur ab OMNIBVS, PRÆPONAT EAS, quae PLVRES, GRAVIORESQUE accipiunt, eis quin PAVCIORES, Minorisque Autoritatibus Ecclesiæ tenent. Si autem ALIAS inventerit à PLVRIBVS, ALIAS à GRAVIORIBVS habet, quamvis hoc faciliter invenire non possit, equalis tamen autoritatis eas habendas puto. Totus aut. &c. d Ibid. In quo ISTA M CONSIDERATIONE M versandam dicimus. Vt suprad. e Ibid. DIVINARVM Scripturatum DVNTAXAT, EAS, quae appellantur CANONICÆ. f Ib. Nam CÆTERAS securius legit FIDE VERITATIS instrudit. g Ib. Eas, quae ab OMNIEVS Ecclesiis accipiuntur, præponat eti, quae non accipiuntur ab OMNIEVS. h Ib. Preferantur quæ à pluribus, & gravioribus Ecclesiis recipiuntur, ita quæ à paucioribus, & minoris autoritatis. i Ib. Quam plurimam autoritatem sequuntur eorum, quæ APOSTOLICAS sedes habere meruerunt. k Ib. Si autem alias inventerit à pluribus, alias à gravioribus habet, (quamquam hoc facile invenire non possit,) equalis tamen autoritatis eis habendas PVTO.

by

by the better sort of Men ; which notwithstanding (because that had seldom hapned, and was not usually noted,) he thought to be of equal authority. 5. And Lastly, he premiseth ¹ this Caution before the Recital of his General Canon, that all these ^m particular Considerations may not be neglected by him that readeth it. If the Council of Trent (whereby the Rgman Church is now govern'd) had set such a Preface before their Canon of Scriptures, as this is, that S. Augustin set before his, and had added no more to the End of it, then He did ; they might have had the fairer plea for themselves. But so far are they from allowing their Canon to be received with any such Qualifications, and Distinctions, as these be ; that first, they ^a command all the Books recited in it, (among which are those, that All Churches, at least, received not, and none at all, in their sensc,) to be equally accepted, and taken with the self-same veneration, as having all a like absolute and Divine Authority annexed to them, without preferring one before another ; and then, ^b they damn all the Churches of the World besides, that will not thus receive that Canon upon their own termes : which neither S. Augustine, nor any other Father before or after him, ever did. Who when they give us such a Canon or Catalogue of Holy Scriptures, as we read here in his Book of Christian Doctrine, they give us a fair latitude withal, of taking the Canon in a common and large sense, without restraining it, (as otherwhiles when they speak after an exact and distinct manner, they do themselves,) to that strict and univocal acceptation, which makes it only to be of pure and Sovereign Authority; for this is the distinction that preserves the difference between that Canon of Books, which is absolute and divine, and that which is not simply so, but mixt and Ecclesiastical. Nor can S. Augustin here be taken in any other sense. For of the Canonical Books (strict-

¹ Ib. Tenebit igitur
(Letter) HVNC MO-
DVM in Scripturis
Canonis.

^m Ib. TOTVS autem
CANON Scripturarum,
in quo ISTAM CON-
SIDERATIONEM
versandam dictimus,
&c.

^a Concil. Trid. Sess.
4. —Omnes Libros
PARI PIETATIS
affectione, reverentia, &
veneratione, pro Ca-
nonibus recepterit.

^b Ibid. Si quis autem
non suscepit, dyc. A-
NATHEMA si.
Et Bulla Pii Papa 4.
ibid. super forma Ju-
ramenti. Daannata a
Conclio Tridentino ego
pariter damno, & ana-
thematizo. Item, Ex-
tra banc fidem nemo
Salvis esse potest.

ly so called, none can be preferred before another, (because in respect of their Authority, Infallibility, and Certainty, there is no difference between them;) nor is it in the choice of any Churches, whether they will receive them, or no; as it is not in the Election of any person, whether he will follow any Church, that should not receive them, (whereof there is no Example or instance to be given;) but of the Canonical and Scripture Books (largely and mixtly taken) there is no better advice, than S. Augustin here gives; to prefer those, that all Churches receive, (and such are the XXII Books of the Old Testament,) before thole other, that but a few receive, (and such are the VI Books contested,) To this Advice we will adde another, which is to the same purpose given every Man, that reads this & other places of S. Augustin, by one of the most learned

* Cardinals (but he lived not to see the New Canons made at the Synod of Trent,) that ever the Church of Rome had: Who, (acknowledging no more Books of the Old Testament, to be properly Canonical, than We, and all the Churches that consent with Antiquity, do,) * counselfeth his Reader not to be troubled at any

a Aub. Mirans de Scriptor. Sec. XVI.
Thomas de via Cajetanus inter omnes sui temporis Theologos PRINCEPS censeatur.
b Cajetan. in Lib. Rethor sub finem. Et hoc in loco terminamus Commentaria Librorum Historialium V. t. Nam reliqui (viz. Iudith, Tobia, et Macab Lib. i.) à S. Hieronymo EXTRA CANONICOS LIBROS supponuntur, & inter APOCRYPHA locantur, cum Libro Sapientie et Ecclesiastico, ut patet in Prologo Galento. Nec turbida Novitate si aliquibi repeteritis Libros istos inter CANONICOS supponatis, vel in Sacris Concilioribus, vel in Sacris Doctrinis. Nam ad Hieronymi timorem reducenda sunt tam verba Conciliorum, quam Doctrorum; Et iuxta illius sententiam ad Chron. dy Heliad. Epiphilos, Libri isti, sicut si qui alii sunt in CANONE BIBLIAE similes, NON SUNT CANONICI, hoc est, non sunt REGULABES ad si manum eis quae sunt FIDEI; posseunt tamen dicti CANONICI, hoc est, Regulares ad adjudicationem fidelium, usque in Canone Biblia ad hoc recepti ex autoritate. Cum hanc eum distinctione discernere poteris ex DICTA AVGSTINI in 2. de Doctr. Christiana, & Scripta in Concl. Flor. sub Eus. 4. Scripta in Provincialibus Conciliis Carthag. et Lardic. & ab Innocentio, ac Gelasio Pontificibus.

in a modal or qualified sense, as they be *Sacred Writings* fit to be *Read* for the *Benefit* and *Edification* of the *Church*. In which regard, though they be no *Infallible Rules*, yet are they honour'd above all other *Humane Scriptures*, as having more Beams of Divine Light and Wisdome in them, then the Books of other Ordinary and Common Doctors have. So that this Authority of *S. Augustin*, in his *Book of Christian Doctrine*, hurteth us not: for we have as many Books of *Scripture* (largely taken) in our *Bible*, as he had in his.

2. The next Authority that our ^a Opposites produce out of him for themselves, pretending that it makes against us, is in his *Book of Predestination*; where writing to *Hilary* and *Prosper*, he pleadeth for the *Divine Authority* of that ^b *Testimony*, which he had formerly cited out of the *Wisdom of Salomon*; and hereby (if *Cardinal Bellarmin's Collection* from hence might stand, and hold firm,) he maketh the *WHOLE Book of Wisdom* to become *Canonical*, no lesse then the *Books of the Law* and the *holy Prophets* are. But that *S. Augustin* was of another minde, we have divers clear Arguments to evince it. For (first,) when he had produced this *Testimony* out of *Wisdom*, (that ^c *The Righteous man is speedily taken away, lest wickedness should alter his understanding*,) and some exceptions had been taken against him, by the *Divines of Marseilles*, for citing a Book ^d which was not *Canonical*, (as, in those dayes, they had no such *Canonical Book* in the *Church of France*,) he doth not answer and reply, that they

^a *Bellarum. de verbo Dei, lib. 1. cap. 13.*
^b *Sect. 2. B. Aug. ex professo docet, & probat, ex hoc libro Sapientia posse confirmari dogmata, & librum esse CANONICVM.*
^c *Lib. 1. de predestinatione, cap. 14. Et Sect. 4.*
Sed audiamus qua in eodem capite infraponuntur. Non debuit (inquit) repudiarri Sententia Libri Sapientia, qui meruit in Ecclesia Christi de Gradu Lessorum Ecclesiarum longa annitate recitari, & ab omnibus Christianis, Eccl. cum veneracione divina Autoritatis audiiri. Et infra. Operantur sapientia etiam temporibus proximi Apostolorum egregii Tractatores, qui eum testem adhibentes, nihil se adhibere nisi divinum Testimonium crediderunt. Du Petron Repliq. contre le Roy de la grand Bretagne. Pag 440. Les Juifs ne tenoient non-plus de Livre de la Sapience, au mesme degre de la Ley, des Psaumes, &c. des Prophetes; & nostre Sirene ne l'avoit non plus allegue, Eccl. Et neantmoins S. Augustin ne laisse pas de dire. (De predest. l. 1. c. 14.) Le Livre de la Sapience a merite, Eccl. d'estre leu en l'Eglise de Christ par les Lessieurs de l'Eglise, Eccl. & d'estre ouys, Eccl. avec veneration d'autorite divine. Et dertches, ut super pra in Bellarm, b Raptus est, ne malitia mutaret intellectum. Sap 4.11. c Wisd. 4.11. d Ep. Hilarii 22 Aug. inter Ep. S. Aug Hunc Librum tanquam NON CANONICVM definitum omittendum.

[†] S. Aug. de pre-
dicti. Sanct. l.c. 14.
*Non debuit repudari
Sententia Libri Sapientiae.*
d Idem, ibid. Qui
meruit in Ecclesia
Christi tam longa an-
noscit, &c. cum ve-
neratione, &c. audiri.
Ut supra.

said not true, or that the Book was of equal Authority, with any other of the Bible, (and yet this he would have said, if it had been equally Canonical,) but he pleads only, that it ought not to be + rejected, for the great Veneration that it had in the Church: Where (Secondly,) notwithstanding that veneration, it had certain marks of difference set upon it, (and here noted by S. Augustin himself,) to distinguish it from being as Divine and Canonical, as the Law and the Prophets be. Of which Marks, this was One; that the Book of Wisdom, and the rest of that Class, were given to the ^a Lectors, or the Inferior Officers of the Church, to be read there by them in a lower place, then those of the higher Classe were; which the Priests and Bishops read themselves, in a ^b more eminent and conspicuous manner: And this was Another; that such Authors as He that wrote the Book of Wisdom, had only the honour to be set first and ^c preferred before all other Translators upon the Canonical Scriptures; but ^d it is one thing to be set before the common Translators, and another thing to be the Authors of the Canonical Books themselves, for this supposeth them to be those Men, that were immediately inspired by God: which of that ^e uncertain Author that compos'd the Wisdom of Salomon, (though many things he wrote might be confirm'd by Canonical Scripture, and were therefore received as Divine Truths and Testimonies,) S. Augustin could not say. And (Thirdly) for the same reason, he urgeth the ^{*} Truth and Authority of

^a S. Aug. Ibid. Qui
(Liber Sapientie) me-
ritus in Ecclesiis Christi
di GRADU LE-
CTORVM recitor,
^b De GRADV E-
PISCOPOVVM, p-
re ex AMBONE,
^c Idem, Ibid. Certe
etiam de divinarum
Scripturarum TRA-
CTATORIBVS, qui
fuerunt ante nos, pro-
ferrent defensionem bu-
jus sententiae, quam
nunc solito diligentius
et que copiosius contra
vnu Pelagianorum de-
fendere urgunt Er-
rorem.—Si bujus ergo
Sententia defensionem
ex Divinorum Eloqui-
orum nos praeacendi-
bus Catholicis TRACTATORIBVS promovet profilio bi fratre, pro quibus nunc agimus, acquiescerent et
hoc enim significatio Literis vestris.— Sed qui Sententia TRACTATORVM instrui volunt, oportet ut
istum Librum SAPIENTIE, ubi legint, Rapius est ne malitia mutaret intellectum ejus, OMNIBVS TRACTATORIBVS ANTEPONANT; quoniam sibi cum anteposuerint etiam temporibus proximi
Apostolorum egregii TRACTATORES, qui cum Testimoniis addibentes, nihil se nisi DIVINVM
Testimonium crediderunt. ^d S. Hieronym. Epist. 61. Scio me aliter habere Apostolos aliter TRA-
CTATORES. ^e Vide S. Aug. de Doctr. Chr. 1.2.c.8 & Retract. I. 2. c.4. ^{*} S. Aug. de pre-
dicti. ubi supra. Sententiam verò planam, & antiquius Christianam.

the

the Sentence only that he had cited, (being willing enough to ^b forgoe the Authority of the Book,) and standeth upon these Termes about it; that it is ^c certainly a work of Gods Divine Grace and favour, *If the just man be taken away betimes, lest otherwise he should be expos'd to the danger of worldly wickednesse;* and that no Christian will deny, but that this *just man*, so taken away, is in *rest and peace*; and therefore whosoever said it, that it was a *faithful saying* (this,) and grounded upon ^d *Divine Authority.* In which sente ^e S. Cyprian also alledged the *same saying* under the Name and Testimony of the *Divine Scripture.* But neither did he, nor S. Augustin, call it a *Divine Testimony* so much in respect of the *Book* wherein it is, or the *Author* that wrote it, as in regard of the *Matter* it self, that is there written. However, to the *Objection* made against this *Book*, that it was not *Canonical*, he maketh no direct Answer, that it was; which, if he or the *Church* had held it so to be, would have been the readiest way to have answered all the *Divines* of *France*, and ended that Controversie between them. But herein ^f he would not be their *Adversary*, as the Masters of the *Roman Church* are pleas'd to be *Ours*. 3. In the third and last place, they bring his Authority for *Canonizing* the *Books* of the *Maccabees*. To which purpose they ^g cite Two of his Sayings; One, *That the Church, and not the Jews, accounted those Books to be Canonical:*

adhibentes, nihil se adhibere nisi Divinum Testimonium crediderunt. ^e S. Cypr. lib. de Mortalitate. & lib. Testim. 3. ad Quirinum. ^f S. Aug. de Civit. Dei, lib. 17. c. 20. supa citat. *Salomonis Libri TRES recepti sunt IN AUTORITATEM CANONICAM, Proverbia, Ecclesiastes, & Canticum Canonicorum. Alii vero Duae, quorum unus SAPIENTIA, alter ECCLESIASTICVS dicitur proper eloquii nonnullam Similitudinem, ut Salomonis dicantur, obtinuit Confusudo. Non autem esse ipsius, NON dubitant doctiores; Eostamen in Autoritatem (Scriptorum) videlicet Ecclesiasticorum, & Populo publice praelegi solitorum.) maxime Occidentalis antiquitus recepit Ecclesia.—Sed adversus Contradictores NON TANTA FIRMITATE proferuntur, qua Scripta non sunt in CANONE Iudeorum. g Bellarm. de verbo Dei, l. 1. c. 15. Sect. 1. Sanctorum autem Augustinus (enī multorum auctoritatis sayē tribuit Cœlum,) lib. 18. de Civ. Dei, cap. 56. *Libres (inquit) Maccabœorum non in Iudeis, sed Ecclesia pro Canonis habet.* Idem locus à Card. Petronio, (Replic. pag. 439.) multisque aliis, proferuntur unde cdm Sequenti.*

^b Ibid. *Quod à me quoque possum testimoniūm Libro Sapientia fratres illos nra et spississe dixisti, tanquam non de Libro Canonico adhibiti. Quasi, et EXCEPTA HVJVS LIBRI ATTE STATIONE, RES IPSA non CLARA sit, quam volumen hinc dixerit.*

^c Ibid. *Quis enim audet negare Christianum, iustum, si morte francipatus fuerit, in Refrigerio futuro quislibet hoc dixerit, quis homo sane fidei refrendū putabū?—Hec est TOTIA CAVSA caridium est, à QVOCVNQVE si dictum, RAPTVS EST, ne malitia mutares intellectum ejus—Quia cum ITA SINT, non debitis repudiari sententia Libri Sapientia, qui meruit in Ecclesia Christi legi,—& cum veneratio divina Autoritatis audiri.*

^d Ibid. *Eum Testem* *adhibentes, nihil se adhibere nisi Divinum Testimonium crediderunt.* ^e S. Cypr. lib. de Mortalitate. & lib. Testim. 3. ad Quirinum. ^f S. Aug. de Civit. Dei, lib. 17. c. 20. supa citat. *Salomonis Libri TRES recepti sunt IN AUTORITATEM CANONICAM, Proverbia, Ecclesiastes, & Canticum Canonicorum. Alii vero Duae, quorum unus SAPIENTIA, alter ECCLESIASTICVS dicitur proper eloquii nonnullam Similitudinem, ut Salomonis dicantur, obtinuit Confusudo. Non autem esse ipsius, NON dubitant doctiores; Eostamen in Autoritatem (Scriptorum) videlicet Ecclesiasticorum, & Populo publice praelegi solitorum.) maxime Occidentalis antiquitus recepit Ecclesia.—Sed adversus Contradictores NON TANTA FIRMITATE proferuntur, qua Scripta non sunt in CANONE Iudeorum. g Bellarm. de verbo Dei, l. 1. c. 15. Sect. 1. Sanctorum autem Augustinus (enī multorum auctoritatis sayē tribuit Cœlum,) lib. 18. de Civ. Dei, cap. 56. *Libres (inquit) Maccabœorum non in Iudeis, sed Ecclesia pro Canonis habet.* Idem locus à Card. Petronio, (Replic. pag. 439.) multisque aliis, proferuntur unde cdm Sequenti.*

* Bellarm. ibid. Et lib. 2. contra Epistolam Gaudentem, cap. 23 ev- gaudiū Librorum au- toritatem studiorū de- fendi, Scripturarū S. eos appellant.

a Bellarm. ibid. verba S. Aug. non pro- fect.

b Du Perron: Repl. pag. 439. S. Augustin au 2. l. contre l'Epître de Gaudens, L'Escri- ture initiale des Mac- cabées, les Juifs ne lu- viennent pas comme la- bys, les Prophètes, & des P̄fessunes, que no- bre Seigneur allégué pour les Témoins. &c. Mais elle à été recevē par l'Eglise, NON IN- UTILEMENT, si elle est leue ou tenue SO- BREMENT.

c Idem. ibid. p. 440. Et ce qu'il ajoute; qu'elle a été reçue par l'Eglise, NON IN- UTILEMENT, prou- veu qu'elle soit leue SOBREMENT, n'est pas afin de diminuer la fiz qui y doit être desfer ée, mais afin de reprimer les furieuses conséquentes qu'les Donatistes en inferoient; & ne signifie autre chose, sinon, Pourveu qu'elle soit leue avec sens rassis, & non avec manie & prétension, comme la li- sition des Donatistes, qui prirent occasion de l'exemple de Samson. & de Razias, dont le zèle estoit brûlant, & non le failli, de se tuer & precipiter eux mesmes. Et Delsus. Auquel passage, ce que S. Aug. dit, que les Juifs nient pas l'écriture des Maccabées au même rang que la Loy, &c. n'est pas pour affoiblir l'autorité de l'écriture des Maccabées. Car les Juifs n'ont rien non plus le Livre de la Sapience, au même degré de la Loy, &c. Ertant moins S. Augustin ne laisse pas de dire, Le Livre de la Sapience à merite, &c. Ve super pag. 105. d S. Aug. de Hæsil. cap. 69. Multa & inter ipsos (Donatistis) fallunt Schis- mata & ab aliis se diversi caibut alii atque aliis separantur. e Idem. ibid. Ad hanc heresim in Africa & illi pertinent, qui appellantur Circumcellionet, genit. nominum agricole, et famosissime audacie, non so- blem in aliis invanua factior a perfrandendo sed nec sibi insar à feritate parcondio: Nam per Mortes varias maximè precipinctorum & aquarum, & igniis scispi necare consueverunt, et in istam fuerorum aliis, quos percutirent, utriusq; Sexus seduce're, aliquando ut occidatur ab aliis, mortem, nisi fecerint, communiantes.

then.

then made against them. And this they call'd their *Martyrdome*, teaching and exhorting all their followers, rather to destroy themselves, or to kill one another, then to suffer any publick shame or punishment, as common *Malefactors*. For which impious Phrenesie and madnesse of their Sect, being generally condemned by all other Men, and challenged by S. *Augustin* to shew any allowance, or Example in *Scripture* for it, they had none to bring, but the Example of * *Razias* in the *Maccabes*, who to avoid the fury of his Enemies, made an ^a end of himself, and being inflamed with anger against them, plucked out his own *Borels*. Whereupon S. *Austin* took occasion to declare his judgement concerning that *Book* of the *Maccabes*, and laid the *Donatists* were hard driven, that they had no other *Scripture*, or ^b Ecclesiastical Authority to shew for themselves. And though he denieth not, but that *Razias* was to be commended for a Man of great resolution and valour, yet he admits him not to be a *Martyr* for his Religion, or in this particular fact of *Self-Homicide* to be set forth as any Example that might be followed by the *Donatists*, or other persons whatsoever. But perceiving that this Answer would not satisfie those Men, who defended themselves herein by the Credit and Authority that the *Book* of the *Maccabes* had among the *Africans*, he proceedeth yet further, and lessenth the Authority of that *Book* by a triple Testimony; first ^c by the Testimony of the *Judaical Church*, which made no such account of it, as they did of the *Law*, the *Prophets*, and the *Psalmes*: Secondly, by the Testimony of ^d *Christ*, which that *Book* wanted, and the others

* Idem, Epist. 61. ad *Dilectum*, *Sicut etiam Exemplorum inopia co-actari, in Maccabaeorum Libris, persecutatis omnibus Ecclesiasticiis Autoritatibus, vix aliquando, (quod pro sua sententia adducunt (Circumcelliones,) invenerunt.*

^a 2 *Maccab* 14.41.

44.46.

^b S. Aug. Ep. ad *Dulcium* jam citata.

^c Idem, *'contra Epist. Gaudentii Donatistarum lib.2. cap.23.* Nostrum est autem, sicut Apostolus admittet, omnia probare, quod bonum est tenere, ab omni specie mali abstinere; Et hanc quidem Scripturam, quia appellatur *Maccabaeorum*, non habent *JUDÆI*, sicut Legam, Prophetas & *Psalmos*: Quibus *DOMINUS* testimonium peribet tanquam *TESTIBUS SUIS*. Sed recepta est ab *ECCLESIA* non iniustificata. ^d Ibid, *Quibus Dominis*, &c.

b Ibid. Recepta est ab Ecclesia, non iniustiter si sobrie legatur, vel audiatur, maxime propter illos, &c.

had, as his own *Proper Witnesses*; and thirdly by the consent and Testimony of the *b Christian Church*, which received it, *not unprofitably*, if it were discreetly or soberly read; that is, as S. *Augustin* elsewhere expoundeth himself, if those things that we read there be conferred with the Sacred and *Canonical Scriptures*, that whatsoever is thereunto agreeable, may be *approved*, and what is otherwise, may be *rejected*. To collect therefore (as the *Cardinals* and their followers do) out of these bare words, *The Books of the Maccabees are received in the Church, that they are not in the Jews but in the Christian Canon of Scripture*, and properly so called, is altogether against common Sense and Reason; for *S. Augustin* here intendeth to abate and weaken the Argument of the *Circumcellions*, and this Collection of the *Cardinals* addeth no more strength and force to it, than it had before; when from hence *Gaudenius* the *Donatist* might have reply'd and said, that *S. Augustin* was so far from confuting him, as that he had *confirm'd* him in his former opinion, and given him a fair advantage to insult over the *Orthodox Christians*, who allowed him a Testimony taken out of a Book that belonged to their own *Canon*, and not to any *Canon* or *Scripture* of the Jews. For this had been enough to have yeelded him the victory; which was none of *S. Augustin's* meaning; who by his *c Limitations and Restrictions* here mentioned, makes it evident, that the *Law* and the *Prophets* were another manner of *Scripture*, and carried a greater Authority with them, then the *Books* of the *Maccabees* did, or any such *Ecclesiastical Writings*, as were like unto them. Else, why did he not absolutely say, that they were *Canonical*? which had made an end of the busynesse on the *Donatist's* side, without any more ado. But what his belief was concerning these *Books*, hath been declared before in a

c Ibid. Non iniustiter; & Si sobrie legatur; maxime propter illos Maccabeos, qui pro Dei lege fecerunt veri Martyres, & persecutoribus tam indignos, atque horrendos perpesciunt; ut ETIAM HINC POPULUS CHRISTIANUS adverteret, quoniam non sunt condigna passiones huius temporis ad futuram gloriam, que revolvabitur in Nobis.

work

the Canon of the Scriptures.

III

work of his that he wrote towards the end of his dayes ; wherein he ^b severeth , and excludeth the *Maccabes*, and other such *Church-Books*, from those *Scriptures*, that are called *Canonical* ; acknowledging nevertheless, that in some respect, the *Church* affordeth them that *Appellation*. For in one and the same *re-spell* this can never be intended ; unless we shall make *S. Augustin* to contradict himself in the very same *Period* ; or the *Church* to hold those Books *Canonical*, which are not within the *Canonical Scriptures*. For the avoiding of which Contradiction we must of force suffer *S. Augustin* to explain his own words, and to adde (as he doth there,) the reason ^c why the *Church* call'd them *Canonical*, and in what sense she did so, that is to say, Not because the *Authors* of them were *Prophets*, or Men inspired by *God*, to write and give us the *Rules* of our *Faith*, but in regard of the many pious *directions* and *Examples* of *zeal* and *constancy in Religion*, that are there to be found ; for which cause ^d the *Church* received them into the lower *Canon* of *Ecclesiastical Books*, but not into the Supreme *Canon* of *absolute and Divine Scriptures*. According to which distinction also the *Hellenist Jews* held them to be as *Canonical* as any *Christian Church* did ; for from those *Jews* only the *Christians* received them ; and ^e not from the *Hebrews*.

LXXXII. In *S. Augustin's* time was held The COUNCIL of CARTHAGE , which the *Roman Doctors* urge so much against us, though they cannot agree among ^a themselves, which of all the *Councils* of *Carthage* it was. Usually they * say it was The

An. 419. & Binium (qui illum exhibet) in notis ad Conc. Carthag. 3. Card. Perronius, ex sa Replique, chap. 48. Chiffletum in notis ad Breviationem Can. Ferrandi. Et Concil. Carthaginense in Codice Romano. * Bellarm. de verbo Dei, lib. 1. cap. 10. Seft. Primium. Primum igitur hoc Lib. breui, und cum ceteris, in Canone penit. Concil. Carib. 3. can. 47. et Trident. Seft. 4. Idem, ibid. Secunda Præterit. Concil. Carthag. ex quo cetera Concilia suum Canone defunxerunt, vocat hoc Libres Canonem Divinos.

^b Idem, de Civit. Dei, (sicut ante citatur) li. 18. cap. 36. Supradictis temporum & tellus Templo NON IN SCRIPTURIS SANCTIS, sed IN ALIIS inventus, in Quibus sunt ET MACCABÆORVM LIBRI, quos non Iudei, sed ECCLESIA pro CANONICIS habet, propter querendam Martyrum Passiones vobementes atque mirabilis, qui antequam Christus veniret in carnem, usque ad mortem pro Lege Dei certaverunt.

^c Ibid. Propter querendam Martyrum passiones, &c.

^d Ibid. Quos Ecclesia pro Canoniciis habet, propter, &c.

^e Ibid. Quos non Iudei, &c.

An. Dom.

419.

^a Vide Baron, Annales, ad An. 397. & Card. Perronius, ex sa Replique, chap. 48. Chiffletum in notis ad Breviationem Can. Ferrandi. Et Concil. Carthaginense in Codice Romano. * Bellarm. de verbo Dei, lib. 1. cap. 10. Seft. Primium. Primum igitur hoc Lib. breui, und cum ceteris, in Canone penit. Concil. Carib. 3. can. 47. et Trident. Seft. 4. Idem, ibid. Secunda Præterit. Concil. Carthag. ex quo cetera Concilia suum Canone defunxerunt, vocat hoc Libres Canonem Divinos.

THIRD

^b Concil. Carthag. 3. (apud Binium) Can. 47. Ita placuit, ut propter SCRIPTURAS CANONICAS nihil in Ecclesia legatur, sub nomine Divinorum Scripturarum. Sunt autem CANONI-CÆSCRIPTVRÆ, Gen. Ex. Lev. Num. Deut. Jos. Jud. Ruth. Reg. Libri 4^a. Paralip. Libri duo, Job. Psa. Davidic. cum. Salomonis Libri Quinque, Libri 12^a. Prophet. Eze. Hierem. Ezech. Dan. Tob. Iudith. Esther. Esdra Libri duo, Maccab. Libri duo. Novi autem Testamenti. Evang. &c. Hoc etiam Fratris et Confessoris nostro Bonifacio, vel alii eorum patrum Episcopis, pro confirmando isto Canone, manifestat, quid à patribus ista acceptum in Ecclesia LEGENDA. Ad quaz Binius. Quidam veteratus Codex sic habet: De Confirmando isto Canone Transmarina Ecclesia consulatur. Habentur idem Can. apud Dionys. Exig. & omnes Letinos Codices. c Ibid. Cesario et Attilio, viris clarissimis. Consulibus Calend. Septembr. Cartagine in Secretaria Basilica Restituta, quinque Aurelius Episcopus und cum Episcopis consedisset, adstantibus etiam Diaconibus, constituta sunt haec, quae in presenti Concilio definita sunt. *Adhuc Binios.* An. nimis 397. qui est Siricii Pontificis 13. * Bonifacius Cesario & Attilio Consulibus, nondum erat Episcopus; quem sub consulatu Honorii XII. & Theodosii VIII. An. Dom. 418. Kal. Januarii ordinatum fuisse constat Papam Romanum. * Conc. Carthag. 3. (apud Binium) Can. 48. De Donatissim placuit, ut confiramus fratres & Confessoris nostros Siricium et Simplicianum. b Anatolius, Innocentius, Zozimus. c Binios in moris ad 47 Can. ejusd. Conc. Liceat istud Cap. 47. in presenti exemplari tanquam aliquod huius Concilii capitulum habeatur, in aliis semei certis Conciliorum Libris dicuntur esse Cartag. Concilii cap. 24. celebrati post Consultationem Honori 42^a. c Theodosius 3^a. quoram annis exiret sub Bonifacio Papa. d Cod. Canon. Eccl. Africanae Can. 24. Gizec. & Lavine edit. a J. Stello, atque a Binio repetit.

THIRD, whereat S. Augustin himself was present; and wherein there was a ^b Decree made, what Scriptures should be read in the Church, and which should be Canonical. But if the Third Council of Carthage were held under the Consulate of Casarius, and Atticus, in the yeer CCCXCVII, (as the ^c Inscription, or Title, of that Council, in all Copies, is given us,) there can be no such Canon in it. For * Boniface, (to whom this Canon referreth) was not at that time Pope of Rome, nor more then Twenty years after. And if the ^a Canon next following there be true, (which referreth to Pope Siricius,) this Canon that goes before it, must needs be altogether false; For between Siricius and Boniface, there were no lesse then ^b Three Popes, and One and Twenty years distance. So that fixing this Canon, (about which Pope Boniface was to be consulted,) upon the Third Council of Carthage, (wherein order was taken to consult Pope Siricius,) there is but little credit to be given to it. Let it therefore be the Canon of some ^c other Council, that was held at Carthage in the time of Pope Boniface; for in the ^d Code of the African Church we finde such a like Canon in a Council kept there under the Consulate of Honorius XII, and Theodosius VIII. which was in the year CCCCCXIX,

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textus Codex sic habet: De Confirmando isto Canone Transmarina Ecclesia consulatur. Habentur idem Can. apud Dionys. Exig. & omnes Letinos Codices. c Ibid. Cesario et Attilio, viris clarissimis. Consulibus Calend. Septembr. Cartagine in Secretaria Basilica Restituta, quinque Aurelius Episcopus und cum Episcopis consedisset, adstantibus etiam Diaconibus, constituta sunt haec, quae in presenti Concilio definita sunt. *Adhuc Binios.* An. nimis 397. qui est Siricii Pontificis 13. * Bonifacius Cesario & Attilio Consulibus, nondum erat Episcopus; quem sub consulatu Honorii XII. & Theodosii VIII. An. Dom. 418. Kal. Januarii ordinatum fuisse constat Papam Romanum. * Conc. Carthag. 3. (apud Binium) Can. 48. De Donatissim placuit, ut confiramus fratres & Confessoris nostros Siricium et Simplicianum. b Anatolius, Innocentius, Zozimus. c Binios in moris ad 47 Can. ejusd. Conc. Liceat istud Cap. 47. in presenti exemplari tanquam aliquod huius Concilii capitulum habeatur, in aliis semei certis Conciliorum Libris dicuntur esse Cartag. Concilii cap. 24. celebrati post Consultationem Honori 42^a. c Theodosius 3^a. quoram annis exiret sub Bonifacio Papa. d Cod. Canon. Eccl. Africanae Can. 24. Gizec. & Lavine edit. a J. Stello, atque a Binio repetit.

Three years before Pope Boniface died; yet in that African Canon there is not so much, nor so many Books to be seen, as there is in the Roman Edition; for neither in the ^a Greek Code, one or other, nor in the Collection of Canons that Cresconius made, (who was an African Bishop himself,) shall we finde any mention at all of the Books of the Maccabees, or of the Book of Baruch; towards the Canonizing whereof this Canon therefore will do no good. And for the Rest that be now contested, if we admit them to be Canonical upon ^c S. Augustin's terms, (whom herein the Council followed,) it will do us no hurt. For in a large and common Sense, as they be Books appointed to be read in the Church for the more ample direction and instruction of the people in a pious & regular course of Life, (in which sense ^d that Council took them;) or as they are to be preferr'd before all other Ecclesiastical Books, (in which sense ^e S. Augustin took them;) and as they are opposed to supposititious, Apocryphal, and rejected Books, (in which sense both ^f S. Augustin, and this ^g Council, besides divers ^h other of the Fathers took them;) all these wayes they may be called Canonical: but in a Strict and Proper sense, so as to make them in all things forcible Rules of our Faith, or of equal authority with the Law and the Prophets, they are neither here in this, nor in any other Council or Wri-

^a Justellos in notis ad eund. Can 24. Hic Canon Carthaginem Concilii extat in Collectione Canonum Cresconii Africani Episcopi nondum edita; sed ibi Maccabaeorum Libri non recensentur, nec in omnibus Gracis Codicibus editis & Manuscriptis.

^b Which is also omitted in S. Augustin's Catalogue I. 2. de Doctrina Christiana. Suprà citat. and in all the Latin Copies likewise of this Council of Carthage; as both it, and the Maccabees are in the Greek Text, and in the Latin Version of Balsamon and Zonaras.

^c Suprà Num. 81. ^d Can. citato. Quia à Patribus ista acceptimur in Ecclesia LEGENDA.

^e Suprà num. 81. ^f S. Athan. Cœcav. APOCRYPHA, — quibus multa virtus admixta. Vide num. 60. &c. i Card. Cajetanus, in fine Comment. ad histor. V. & N. T. Suprà citat. Neturberis Novitie, si alioquin repræse Libras istos inter Canonicos suppeditatos, vel in Sacris Conciliis, vel in Sacris Doctribus.—Libri isti non sunt Canonici ad confirmanda ea que sunt fidei; Possunt tenere dies Canonici ad adificationem fidelium, ut ipso in Canonice Biblio ad hoc recipi et autorari. Cum hac DISTINCTIONE discernere poteris scripta Augustini, et Scripta in Provinciali Sympto Carthaginem. Quæ distinctione Cajetanus delinquit ex Hier. præfat in Prov. & Rufino in Expos. Syn. b. vide que annotata sunt de Scriptis Divinitatis & Canoniciis largè sumptis; Suprà pag.



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ter before or after it, (till the *New Decree* was made at *Trent*,) termed by that Name, or admitted into the *Canon of Divine Scriptures*. Else, if *S. Augustin* and this *African Council* should be otherwise understood, there will be more *Canonical Books* then the *Romanists* themselves will admit. For in *Africk*, (where they used the *Vulgar Translation*, as it was rendred out of the *LXX*, with the Additions of the *Hellenists*, annexed thereunto by *Hesychius*, *Lucian*, *Origen*, and *Theodotion*,) their * *Two Books of Esdras* (mentioned here in this *Canon*) comprehended as much as *Three* of Ours, that is to say, *Ezra*, and *Nehemia* among the *Canonical*, and the *First Book of Esdras* among the *Apocryphal*, so termed, and so accompted as well in the ^b *Roman Bible*, as our own; nor did ^c *S. Augustin* himself make any other reckoning of it, then as an *Ecclesiastical Book* only; and in that *Classe* he held it to be as *Canonical* as the *Maccabes*. Wherewith *Card. Bellarmin* is so much troubled, that he knoweth not how to frame any tolerable Answer to it. For First, having confess'd, that according to the *LXX Bible*, (^d which was then in use,) The *Two Books of Esdras* were the same that all the *Three* are now, he is forced to contradict himself, and to lay, ^e that many of the *Ancient Fathers* (as *Meletio*, *Epiphanius*, *Hi-*

Bellar. de verb. Dei, lib. 1. cap. 20.
Sect. At de. Seque-
bantur enim Versionem
Septuaginta Interpretationem,
quod quos Tres
nominis, DUO LIBRI
ESDRÆ nominan-
tur.

* Ibid. Quæcunq[ue] ve-
rissimile est, antiqua
Concilia, & Patres,
cum ponunt in *Canone*
DUOS Libros ES-
DRÆ, intelligere no-
mimus DUORUM Li-
brorum OMNES
TRES -- Accedit quid
civatur hic *Teritus Es-
dra* ab *Arbanio*, *Au-
gustino*, *Clemente A-
lexandrinus*, & *Cypri-
ano*.

* Item *Luc. Brug.*
in 3. *Esdr. Teritus Esdræ Latinorum*, est
primus *Gratis*.

^b *Biblia Sacra Sixti*
5. & *Clem. 8. jussu*
edita, iuxta decret.
Conc. Trid. Libri

*Duo, qui sub Libri Tertiis ex Quarti Esdra nomine circumferuntur, EXTRA SERIEM CANONICO-
RUM Librorum quo S. Trid. Synodus suscepit, & pro CANONICIS suscipiendis decrevit, SEPOSITI
sunt. c S. Aug. de Civ. Dei, lib. 18. cap. 36. Post hos tres Prophetas Agg. Zach. & Malach. Scrip-
tura etiam ESDRAS, qui magis rerum galbarum Scriptor est habuit, quād Propheta. — Nisi sicut Esdras
in eo Christianum prophetasse intelligendus est, quād inter juvenes quosdam ora questione (3 Esdr. 3, 10) quid
amplius valeret in rebus; cum Reges unus dixisset; alter Vnum, tertius Mulieres, qua plerunque Regibus
imperarent, idem tamen tertius Veritatem super omnia demonstravit esse videlicem. Consilio autem Evangelio
Christianum cognoscimus esse Veritatem. Ab hoc tempore, &c. Suppositio temporum in Scripturis
Sandii, qua CANONICÆ appellantur, sed in ALIIS inveniuntur. In quibus sunt ex Maccabaorum Libri.
d Bell. de verb. Dei, l. 2. c. 9. Sect. Primum. Concil. Carthag. 3. Cap. 47. Veterisque Patres Grati &
Latini nubentur ex tempore Libris Sacris postea eam Editionem quo nomine LXX Interpretum circumferen-
tibus. e Idem, eod. lib. cap. 20. Sect. Ad alteram. Multi veterum (ut Melito, Epiphanius, Hila-
rius, Hieronymus, & Rufinus) in *Canone V. T.* exponendo, aperte feci sunt Hebrews, non Graces.
Hebrei autem 3. Esdræ non habent.*

lary,

lary, Hierome, and Ruffin) followed the *Canon* of the Hebrews, wherein there is no *Third Book of Esdras* to be found. Which though it be very true, yet it is nothing to the purpose; for the question is not here concerning Melito and Epiphanius, &c. but concerning S. Augustin and the African Council, what Books they followed; who if they had followed the Hebrew Bibles, (as he acknowledged before they did not,) would neither have *Canoniz'd* the 3^d of *Esdras*, nor any other of the Greek controversial Books besides: for the Hebrews had none of them all. His Second Answer therefore is, * That in all the *Church-Liturgies* there is *nothing read* out of this *Third Book of Esdras*; which is a Reason as little to the purpose, as the former was; for though they *read it not now in the Roman-Office*, yet in the *Council of Carthage* they appointed it to be read in the *African Churches*; and if the bare *Reading* of a *Book* would prove it to be *Canonical*, what ever becomes of the *Third*, the *Cardinal* (contrary ^a to his own minde) will *Canonize b* the *Fourth Book of Esdras*, before he be aware of it. Then Thirdly, he answreth, that ^c Pope Gelasius put no more then *One Book of Esdras* into the *Canon of Scripture*; which *One* must needs be *Our Two*. But the matter is not, now, how many Gelasius reckoned, but how many S. Augustin and the Fathers in the *Council of Carthage* reckoned, who put no lesse then *Two* into *their Canon*, as we see before. All this then being nothing to his purpose, at the last ^d he denieth that in the LXX Bible, there were any such Books, as the 3^d and 4th of *Esdras*. Which for the 3^d, is not true of

mudistiarum Seminasunt. Itaque mirandum est, quid Genebrada venerit in mentem, ut huncitem Librum ad Canonem pertinere vellit in Chronol. sua. p. 90. ^b Signidem Feria. 3^r Pentecostes aliquid ex 4. *Esdra* cap. 2. 36, 27. legitur in *Officio Romano*. Et in *Solennitate Martyrum*. Ib. ver. 45. ^c Bell. Ibid. *Sext. Ad alteram. Prateret Gelasius in Concil. Rom. 70^o.* Episcoporum. *UNUM tantum Esdra Librum ponit in Canone. Quo Vno fine dubio nostros DUOS intellige.* ^d Ibid. *Sext. Denique. Denique. Licet quidam Codices Graci haberent Tria volumina Esdra in duobus Libris, correlative tamen non habebant.*

* Ibid. Deinde nihil
ex hoc <sup>3^o Libro in Ec-
clesiastico Officio au-
quam LEGITUR; quod Argumentum est,
a longo iam tempore
non sive cum Librum
habuit in numero Se-
crorum.</sup>

^a Ibid. *Sext. Postre-
mō. Quarum Esdra
finē dubio non est Ca-
nonicus, etiam à nullo
Concilio referatur in
Canonem, & non in-
veniatur neq; Hebrei-
cū, neque Græcū; ad
damnum continet cap. 6
quādam fabulosa de
Pīce Henoch & Le-
viathan, quos Maria
c. pere non petrant,
qua Rabbinorum Tal-*

the Greek, and for the 4th is not true of the Latin Church. For though the ancient Septuagint, which was made first in Ptolemy's time, had not so much as the 3^d Book, no more then any of the rest, that were not in the Hebrew Bible, yet in subsequent times, when the Hellenist Jews had once made their Additions to that LXX, both that Third of Esdras, and divers other Books besides, were received into it, and delivered over to the Greek Church; from whom the Latins took it, and made use of all those Additions to it, long before this Council of Carthage met together, and took order, that more Books then these should not be publickly read in their Churches. In some other places they made their use of the 4th Book of Esdras and all; which we finde cited by the ^a Latin Fathers, as we do the 3^d, by the ^b Greek, and the Latins both; (though neither of them ever made such Books to be of equal Authority with those which they received from the Hebrews through the hands of Christ and his holy Apostles, but kept them in a lower ^c Rank by themselves, as we have already made it evident for CCCC yeeres together.) It is true, that in some ^d later Editions of the LXX, these Two Books are omitted, (the 3^d as well as the 4th,) and they that omitted them had good reason so to do, both in the Greek and in the Latin Impressions of the Bible; yet this hindreth not at all, but that in former times, and in particular, when the Fathers of the Council of Carthage lived, the Septuagint, (from whence their ^e Vulgar Translation was taken, and used in Africk,) had the 3^d Book of Esdras, among others, annexed to it, as it hath at this day in

*Quarto Esdra, non
tangit ex CANONICIS, sed tangit ex Libris continentibus dogmata quadam pia.* d Vatablus.
3^m Latinum Esdras Graecè nec sibi contigisse dicit videre, nec quicquam quod sciat alteri. Sed neque in Complutensibus Exemplaribus, neque in Bibliis Regius habetur hic tertius Liber Esdra græcè.
e. S. Aug. de Civ. Dei, lib. 13. cap. 24. Siem Graeci Codices habent. unde in Latinam linguam Scripta a converso est. Et Lud. Vives ad eund. Iectum. Olim Ecclesiæ Latinae sunt interpretantes Latinâ ex 50^o. versu.

the

the *Vatican*, and the *Venice Edition*, though (here) accompted by *Card. Bellarmin* less^e corrected Copies, then others be. But when * he bring's in *S. Hierom's* testimonie, to exclude this Book out of the ancient and vulgar Bibles, that were in use before his time, this is so far from truth, that in the very same place which the *Cardinal* citeth, *S. Hieromes* discourse is altogether to the contrary; ^a pleading to have these Books rejected out of the Bible, which were not acknowledged by the Hebrewes to be of that number that alludeth to the ^b XXIII Elders; which it should seem, the *Cardinal* (not well regarding the Characters) mistook for the LXX Interpreters. Indeed afterwards *S. Hierome* sayes of the *LXX Copies*, that they were various one from another, and in many things perverted; but there he speaks of the whole Body of the Bible in general, and not of the Books of *Esdra*s in particular, which he had noted before to have been taken into the Bibles then in use, though they were but ^c Apocryphal writings of themselves. Yet as *Apocryphal* as they were with him, or any other of the Church, *S. Augustin* thought fit to retain One of them at least, ^c whereunto the people of *Afriick* had been long accustomed, and the Fathers of the Council of *Carthage* made it so far ^d Canonical among them, that they ordered it to be read in their publick Assemblies; from whence it will evidently follow, that either *He* and *They* were in an evident Error, (to obtrude as a Canonical Book upon their Church, that was

*potest utique verum asserti, quod diversum est. Minime enim ad Evangelia: in quibus multa ponantur quasi de V. T. qua apud LXX Interpretes non habentur; velut illud, Quoniam Nazarenus vocabitur, & ex Egypto vocavi filium, &c. d Ibid. ut superius; Apocryphorum Teriti & Quarti Libri (*Esdra*) Somnii. e S. Aug. de Civit. Dei, lib. 18. c. 36. & c. 43. Item Epist. 10. & 19. ad Hieronymum, —Proprieta me nolle tuam ex Hebrew interpretationem in Ecclesiis legi, ne contra LXX Autoritatem, tamquam Novum aliquid preferentes magno scandalo perturbemus Plebes Christi, quarum aures & corda illam interpretationem (ex LXXX) audiire conseruerunt. f Can. citato. Sunt extem CANONICÆ Scriptura, —Gen. Exod. &c. —Salomonis Libri V. —Esdra Libri Duo. —Tobias, Judith, &c. —quid à Protribus iida acceptimus LEGENDA.*

NOT.

* Bell.lib,& cap.cit.
Sect. Denique. Denique B. Hieronymus præfatione in Esdram, operis significat, 3. ¶
4. Esdra non solum apud Hebrew non haberi, sed ne apud Septuaginta quidam Interpretes.

^a S. Hier. praf. in Esdram. Nec quenquam moveat, quod libet a nobis editus est, qui Apocryphorū 3. ¶

^b 4. Somniis non delineatur. Quia & apud Hebrew Esdra Nehemiaque Sermones in unum volumen coarctantur. & que non habentur apud illos nec de XXIV Senibus sunt, procul AB FICIE ENDIA.

^c Id. Prol. Galeato. Ita enim nonnulli supputant, alii XXII.

^c Praef. citat. Si quis autem Septuaginta, &c. quorum Exemplaria varietas ipsa lacrata & inversa esse demonstrat. Nec

debet obstat. Nec

not Canonical, which no Man, that hath any Honour for them, will grant; or else that they borrowed, and used the word Canonical in a large and extended acceptation, that might in one regard be applied to the Controvèrſt Books, and to the undoubted Scriptures in another; which will leave the Error upon their ſide, that forbids Men now under pain of damnation (as the Church of Rome doth) to admit any distinction between them. For they muſt themſelves admit a Distinction between the reſt, and the 3^d Book of Esdras, which nevertheless is here qualified with the general Term of 8 Canonical Scripture, as likewiſe be Five intire Books under the Name of Salomon, when all wife men know that he wrote but ^h Three, and that the other Two, though they were commonly, yet they were improperly ſaid to be His. But the Council of Carthage ſpake by a kinde of Similitude; and as the Popular Cufome then carried it. The Sum is, As these Five Books are promiscuously received into the African Canon under the Name of Salomon, So are all the other under the Name of Divine and Canonical Scriptures; which (for all that) may, and ought to be diſtinguiſhed into their ſeveral and proper Claffes.

An. Dom.

405.

^a S. Hier. Ep. 4. ad Rusticum.

^b Innocent 1. in Epift. 3. ad Exuperium. Tom. 1. Conc. Seſt. 7. apud Binium. Qui vero Libri accipi-antur in Canone Scri-pterarum, brevis annexus offendit. Gen. Exod. Lev. Num. Deut. Jſ. Judic. Reg. 4. Ruth, Prophet XVII. Salomonis Libri V. Psalt. Job. (Tobias,) Hester, Judith, Maccab. duos. Esdras duos, Paralip. duos. &c. Bellarm. de verbo Dei, L 1. c 10. Secū. Primum. Primum igitur hos Libros una cum ceteris in Canone ponunt Concilia Carthag. q. can. 47. Trid. Seſt. 4. & Pontifex Innocentius 1. in Ep. ad Exuperium. Si-militer, Petrus, Gaius, Beccanus, & alii plurimi.

because

because there is no Ecclesiastical Writer, that took any notice of it, (as many did of some others his Epistles,) in all that Age wherein he lived, nor till he had been neer upon CCC yeeres dead. It is now got into the Body of the Councils, being placed there among the *Decretal Epistles* of the Popes; but it was first taken out, and brought in thither, from the *Roman Code*, which of a long time had no such Epistle in it. The Church of old was wont to be regulated by the *Canons* of the *Universal Code*, that consisted of *Nine Councils*, that is to say, the Councils of *Nice*, *Ancyra*, *Neocasarea*, *Gangres*, *Antioch*, *Laodicea*, *Constantinople*, *Ephesus*, and *Calcedon*; whereof the *First* and the *Three last* were *General*; the other *Five*, though *Particular*, yet generally approved. And the whole intire *Code* contayned only *CCVII Canons*, following one another in an exact order, to the end, that the Number of them might neither be augmented nor diminished. And thus it continued till ^a *Dionysius Exiguus* his time, who being an *Abbot* of *Rome*, translated that *Code* out of *Greek* into *Latin*, after another manner then it had been in use before; and made many Alterations in it. For he ^b retrenched divers of the *Ancient Canons*, (which seemed to be most disadvantageous to the *Popes*,) and ^c added divers others, that the *Universal Church* did not acknowledge: yet in all his *Collection* was there never any *Decretal Epistle* added. In the ^d *Abridgment* of *Ferrandus*, who lived at the same time; there is no mention made but of ^e *One Epistle* only, which *Siricius* sent from a *Council* in *Rome*, to the *Churches of Africk*; and for the *Reading* of the *Canonical Scriptures* he quoteth no other ^f *Decree*, then what was made in the *Councils of Laodicea* and *Carthage*. So that for more then a *Hundred Yeeres* together this *Epistle* of Pope *Innocent* was not heard

of

^c *Inter Epist. S. Aug.*
Vide etiam S. Aug.
contr. Pelag. l. 2. c. 9.

^d *Codex Canonum De-*

cretorum Ecclesie Ro-

mam, edit. *Moguntia-*

z. Anno 1525.

^e *Lechaßerius in Con-*
sultatione sup. Con-
troverf. inter Papam
Paul. V & Remp. Ve-
net. ac in Tractato de
Liberatibus Ecl. Ga-
lic. Item. Hincmarus

Arch Remensis in o-

pusculo contrâ Hinc-

marii Laudunens. c. 23

^f *Vide Concil. Calce-*

don. Act. 4. 11. 13. &c

Anton. Aug. li. de E.

^a *Dions. Exiguus Co-*

dex Canonum Ec-

clesiast. Anno 525.

^b *Omnis VIII. Ca-*

nones Concilii Ebri-

fini. Magna patrum

ultimi Canonum Con-

cilii Laodiceni. Tres

ultimos Canonos Cö-

cil. Constantiopolita-

ni. Duos postremos

Canones Concil. Cal-

cedonensis.

^c *Canones, qui di-*

curunt Apostolorū. 50.

Canones Conc. Sardi-

cenfis. Canones Conc.

Africani.

^d *Ferrandi Diaconis*

Breviatio Canonum.

Anno 530.

^e *And yet it is not*

that Epistle which is

now put into the

Roman Code.

^f *Ib. Tit. 228. Ut*

prater Scripturas Ca-

nonicas nibil in Eccle-

sia legitur. Conc. Lae-

dicen. in. 57. Conc. Car-

thag. in. 45.

of at all, nor any other of his, that is now enter'd into the *Roman Code*. But about CC yeeres after, (When the *Popes* had in the meane while begun to set up, and enlarge their pretended power so farre, as that they might make *Decrees* by themselves alone, and give *Lawes* to other Churches abroad, wherein notwithstanding they had much opposition,) there was another *Breviary* of the *Canons* made by ^a *Cresconius*, who added the *Decretal Epistles* of ^b *Six Popes* to the *Code* that *Dionysius Exiguus* and *Ferrandus* had collected before him. Among these *Epistles*, this of *Innocent's* was one, or at least given to this *New Collector* for one, though when it came to his hands there was nothing in it that concern'd the *Catalogue* or *Canon* of the *Scriptures*. For having undertaken to make a ^c *Concordate* between the *decrees* of *Councils* and *Popes* together, and to ^d alledge all that either the one or the Other had written, for the autoritie and confirmation of those *Canons* which he had collected into his *Breviary*; and having there also, accordingly, cited this *Epistle* of *Pope Innocent*, ^e *Six* severall times, as it related to *So many Heads*, and agreed with *So many Councils* and *Papal Constitutions*, that had written any thing of them; yet when he came to the ^b *Title* or *Canon* of *Reading* no other Bookes in the *Church*, but such as belonged to the *Canonical Scriptures*, (where if *Innocent's Epistle* had then contayn'd that *Catalogue* of *Scripture-Books*, which was afterwards annexed to it, and is now printed with it, the *Collector* would certainly, upon his former undertaking and promise, have quoted it,) he produceth only the *Canon* of the *Council of Carthage*, and maketh no mention of *Pope Innocent's Epistle* at all: which is a signe, that there was nothing in it to that purpose; but that ^c the 7th and *last Head* of it, (as it is now published) for the better advantage and

^a *Cresconii Breviarium Canonum*, An. 698.

^b *Siricii, Innoc. Zosimi, Celestini, Leonis, & Gelasii.*

^c *Titulus ejusdem Breviariorum. Hic habetur Concordia Canonum Conciliorum, & Praefatum Romanorum.*
^d *Ibid. In prael. Justitiae velut imperio, contra Ecclesiastica Constituta, qua ad normam notitiam pervenerunt, in hoc opere sub Titulo 5 serie prae-*
taximus eorum; Concordiam scientes, colligimus in unum.

^e *Ibid. Canon XXVII. CCXX. CCXXXI. CCXXXII. CCXXXIII. CCXXXIV. Ex Decretis Pape Innocentii dy aliis.*

^b *Ibid. Canon CCXCIX Ex Concil. Carthag. tit. 24. Usque Scripturas Canonicas Nibil in Ecclesia legatur.*

^c *Qui vero Libri accipiuntur in Canone Scripturarum, &c. a. quod Binium & aliis. Sept. five tit. 7. & ultimo.*

plea

plea of the *Roman Church*,) hath since the time of *Cresconius* been added to it by the sleight of some other hand. At which *Isidore Mercator*, (and as cunning a Merchant as He, *Benet the Petit*,) was so skilfull, that within a C yeres after there was a ^a Collection made of more *Decretal Epistles* then any honest man knew what to do withall ; till ^b Pope *Leo the 4th*, and ^c *Nicholas the First*, saw that there was great use to be made of them for their own turnes, and sent them abroad into the world for Law. And as this was the original of the *Roman Code*, so that *Code* is the first, wherein we meet with this Decree of Pope *Innocent* concerning the *Scriptures*, that is, no lesse then *CCCC.* yeres after his death. Which is one Reason why we do the moresulpeit it. 2. Another is, because in this matter the ^d *Council of Carthage* being not altogether so sure of their *Canon*, intended to consult their Brother Pope *Boniface*, and other *Bishops* that lived abroad, about it ; which they needed never to have done, if Pope *Innocent* had sent out any such *Decree* before. For it is pretended that this *Decree* was out *XIII* yeres before the time of that *Council* and Pope *Boniface*. 3. And a third is, because we finde those words of the *Apostle* in it, (*They that are in the Flesh cannot please God, Rom 8.8.*) so grossly misapplyed to persons that live in *Marriage*. But after all this, if we should grant this *Epistle* to be true, and allow it as much ^{*} authority as the *Two Popes* did in *Gratian's Canon Law*, yet will the same Answer to it be sufficient, which we gave ^a before to the Authority of *S. Austin*, and the *Council of Carthage*. And somewhat it is besides, that in the ^b *First Editions* of the *Council*, together with the Popes *Decretal Epistles*, which *Merlin* set forth at *Colen*, and *Paris*, there is not in all *Innocent's Catalogue* the Book of *Tolit* to be found, as neither in

R

S. Austins

^a *Isidori Mercatoris
Collectio Conc. &
Epist. Decretalium.
Anno 800.*

^b *Cin. de Libellis.
Dist. 20. Leo Papa IV.
Episcop's Britanniæ.
Decretalium Regule
habent apud nos simili c. Canonibus, &c
Anno 850.*

^c *C. Si Roman. dist.
19. Niclaus Papa I.
Episcop's Gallicæ. De-
cretales Epistles vim
audiorum habent :
quarum quidam ve-
stimentis scripserint, hanc
illa Decretalia præsta-
num Pontificum in to-
to Canonum Codice
corpte contineri, &
ad immunitatem Se-
dis Apostolicae potest
prohibere. &c.
Anno 850.
d Cin. Cicato.*

* Which is more
then Pope *Innocent*
assumeth to himself,
when he saith, *Scripti
pro capitu intelligentia
mea.*

^a Num. 81. & 82.

^b Colon. 1530. in fol.
& Paris 1535. in 8o.
per Merlinum.

S. Austin's Catalogue, nor in the *Canon of Carthage* shall we find the Book of *Baruch*. Hitherto therefore it is certain, that no *Ancient Author* can be produced, to justify the *New Canon* of the *Council*, that was held at *Trent*.

An. Dom.

426.

a Sap. 4.11. *Raptus est, ne malitia mataret intellectum ejus.*
b Hilarius Arcatenensis in Epist. ad Aug.
Hoc Testimonium tanquam non Canonicum definitius emittendum.
Vi supra, num.

LXXXIII. About this time it was, when the DIVINES at *Marseilles*, and other places in *France*, took Exceptions at *S. Austin's* alledging a ^a Testimony out of the *Book of Wisdom*; which in points of doctrine they said ought to have been omitted, because it was ^b no Canonical Book of *Scripture*. And forasmuch as all the rest of that Clase were of a like Condition with this, (that they were not written by any *Prophet*, nor received into any such authoritie by the *ancient Church*,) therefore upon the same reason that these *Divines* of the *French Church* refused to acknowledge the *One*, it may be justly presumed, that they disallowed the *Other*; there being no reason at all, to be given, why they should *Canonize*, the Books of *Tobit*, *Judith*, *Ecclesiasticus*, or the *Maccabees*, and yet out of the same *Canon* reject the *Book of Wisdom*, as here they did.

An. Dom.

451.

a Concil. Caled. Can. *Canones qui à S. Patribus, in unquam Simo, tunc usque continuit sunt, proprium rebus obtinere debetimur.*

b In eod. Concil. Ali. 4. Ali. 11. Ali. 12. *Epist. Synad. Episcoporum Pisidie, ad Leonem Imp. Et Epist. Episcoporum Europa Provinciarum ac Epist. Agapiti Episcopi Rhodi ad eund. Imp.* c In Codice Can. univers. Ecclesi. Can. CLXIII. d Quos Disneyus Exiguus primus omnium adjecit, Anno 525.

LXXXV. We have in this *Century*, the Generall Council of CALCEDON, under *Martianus* the Emperor, & in the time of *Pope Leo* the First, consisting of DCXXX Bishops; which received the *Code* of the *Church* univerſally in use before them, and by their ^a *First Canon* confirmed it. In that *Code*, often mentioned in this Council, were contained among others the *Canons of Laodicea*, ^b wherein we had the Catalogue of the *Canonical Books of Scripture* before; but the ^c *Canons of the Council of Carthage* had yet no place in it. And therefore we may safely con-

clude,

clude, that neither Pope Leo, (whose Legat^a subscribed the Council of Calcedon for him, all but the XXVII Canon,) nor any of the Bishops there gathered together, acknowledged any other Books of Canonical Scripture, then what the Council of Laodicea (which left out ^c all the Apocryphal, or Ecclesiastical Books of the Old Testament,) had declared to be received, and read for such in the Church, before their time.

^e Supra. Num. 59.

LXXXVI. In the latter end of this Age lived Pope Gelasius; of whose Decrees we have but ^a One only given us in the Roman Code, where it is divided into XXVIII Sections. Yet in the Tomes of the Councils they have added many more, and among others a certain ^b Decree that he made in a Synod at Rome with LXX Bishops about him, concerning the Authentick Books of Scripture. And this Decree was then first heard of, when Isidore the Merchant began to vent his Apocryphal Wares to the World, and when Gelasius had been already CCC years in his Grave. From him ^c Burchard and ^d Ivo received it, and ^e Gratian from them all. But in the ^f Copies which they bring us out of the pretended Original, there is so great an uncertainty, and disagreement betwixt them, that the ^g Roman Emendators of Gratian themselves know not how to trust it. For in some Copies they can finde neither the Book of Judith, nor the Second Book of Maccabees; in others they have but One Book of the Kings, and One of the Chronicles; sometimes Three, and sometimes Two, and otherwhiles Five of Solomon. So that no Man can tell what Gelasius herein said, if he said any thing at all. But let it be, that some such Catalogue was digested in his time: All

^a Decreto Gelasii.
Papa ad omnes Episcopos, in Codice Can.
Vet Eccl Rom. Edr.
Mog. 1525. & Paris.
1669.
^b In Tomis Conciliorum apud Binium
Tome 3. Concil. Romanum, quo d. 70. Episcopis Libri Sacri et
Authentici ab Apocryphis sunt discreti, sub
Gelasio, An. Dom. 494
^c Anno 1014.
^d Anno 1117.
^e Anno 1150.
^f Dist. 15. c. Sancta
Romana.
^g Emendatores Ro-
mani in Notis ad e-
undem Canonem,
Vrb. Mandamus Ac-

cepto in toto hoc capite non modis discrepant Collectiones ab Originali, ut satis certe fiant non possit, que
VERA, & Para sit Gelasii lelio, nec magnopere sit mirandum, si nonnulli sim, que difficultatem faciunt.
Item, ad verb. eaturum. Hinc usque ad finem (ubi recensentur Libri Scripturae Canonici & Ecclesi-
afici istud immixti,) neque in Collectione Isidori, neque in illo veteri Codice Gratiani eorum quae col-
lata sunt, invniuntur.

* Decret. Gelasii in
Synodo 70. Ep. Or-
do Librorum veteris
Testamenti.

that is gain'd by it against us, is as good as nothing ; for it is but a Catalogue of Ecclesiastical Books mixt with the Canonical ; and the * Title of it bears no more, then we usually give it our selves ; to signifie, that these were the Books, which were written in the time of the Old Testament, and afterwards received by the Church to be publickly read unto the people, though in a strict and exact manner of speaking, we intend not to call them all alike Canonical, no more then Gelasius and his Bishops did ; who must either be taken in such a latitude, as we desire to be, or else they will be put, not only to disagree with the Nature of the Thing it self (to say that any Book was a Canonical Book of the Old Testament, which during the time of that Testament was never so,) but to depart likewise from the Consent of the Ancient and Primitive Church before them ; which God forbid we should ever conceive of so many Reverend and Excellent Persons, as either met with S. Austin in the Council of Carthage, or with Gelasius in the Synod at Rome.

LXXXVII. But here at this place it will not be amiss to stand awhile, and look upon the *Fine Pa-geant*, that M. Becanus the Jesuite hath dress'd up, and set in our way. *Becanus* was a Man of an acute wit, and subtil enough ; but herein (as in many things besides) he shewed little of it ; when he brings in Pope Innocent, delivering the Trent-Canon of Scriptures to the Council of Carthage, and the Council of Carthage recommending it to S. Austin, and S. Austin presenting it to Pope Gelasius, and Pope Gelasius in his Council at Rome reaching it over to Pope Eugenius in his Council at Florence, (which is a leap no lesse

* M. Becanus Ma-
nual. Controv. lib. 1.
cap. 1. q. 1. *Canon*
Scripturarum (quem
Pontificis amplecti-
mus) habetur in Con-
cilio Trident. Sess. 4.
Et Patres illius Con-
cillii acceperunt illum,
per traditionem ab En-
gendo Papa in Concilio
Florentio, Russon
Eugenius illum accepit,
& Gelasius Papa in Concilio Romano ; Iterum Gelasius ab Augustino ; & Augustinus ab Concilio Cartha-
ginensis, denique Patres hujus Concilii ab Innocentio I. Vixit autem Innocentius Anno Christi 402. Igum
ab illo tempore PRIMITIVÆ ECCLESIAE ad nos usque per CONTINUAM TRADITIONEM per-
severat idem ille SCRIPTURÆ CANON, quem nos nunc tenemus, & ampliavimus. Vide eundem.
Tract. de fide. cap. 3. q. 1. num. 3.

thea

then Nine Hundred and Fifty years long,) and Pope Eugenius putting it into the hands of the Council of Trent. We shall speak with the Council of ^a Florence and ^b Trent hereafter ; and what all the rest of this shew can say, we have already heard before, and heard nothing that makes to the Jesuites purpose ; which is , to set all the *Apocryphal*, or *Ecclesiastical Books* of the *Bible*, in *equal Rank* and *Authority* with the *Canonical*. But between Eugenius and Gelasius there will come in so many to the contrary, that Beccatus will never be able to maintain either his *Continual Tradition* against them, or to fetch his *leap* over all their Heads. That Gelasius received his Catalogue from *S. Austin*, or *S. Austin* from the Council of Carthage, and the Council from Pope Innocent, is no way probable. For first Gelasius received his *Decretal Epistles*, all but One, and his *Synodical Declaration* of the *Scripture-Books* from Isidore Mercator, and Isidore Mercator, for ought that any body knowes, onely from himself. Next, the Council of Carthage, and Pope Innocent, rather received their Catalogue from *S. Austin*, then *S. Austin* from them ; For he wrote his *Books of Christian Doctrine* before he was made a Bishop, to which Office he was ^a Ordained VII years before Pope Innocent ^b came to that dignity, and X years before ^c the Epistle to Exuperius is said to be written ; an Epistle that *S. Austin* perhaps never saw, (at least he makes no mention of it,) and which the Council of Carthage never heard of, who following the Enumeration of *Scriptures* that *S. Austin* had (with his restrictions and limitations) set down before, sent it to Boniface and other Bishops of Italy, to see if they would approve it ; which they would never have done, if they had known of any former Declaration that Innocent had there made about it. Lastly, if Eugenius had it from Gelasius, and he from *S. Austin*, and

^a Infra, Num. 154.^b Num. 181.^a Anno 395. Secundum Prosseri Chronicon.^b Anno 402.^c Anno 405.^d Anno 419.

^a Loco citato. Ignotus
ab illo tempore Primi-
tiva Eccles. ad nos usq;
Ecc.

^b Scrinio Pectoris?

and ^c S. Austin from the Council, and they from Pope Innocent; from whom did this Pope receive it? (for he lived in the Fifth Age, which is somewhat too late a time, to begin the ^d Primitive Church withal, as Beccanus here doth;) did he take it from himself, and fetch it out of his ^e own Bosome? or did he alone give forth his Sentence about it, without the Consent and Testimony of Others? and which is more, against all the Testimony and Consent of the Primitive Church for the space of CCCC years before him? Into so many Errors and Straights doth this Jesuite cast himself, by undertaking the defence of a wrong cause.

LXXXVIII. Nor is he in any lese Error, when having ask'd the Question, What Books of Scripture were received into the Canon of the Old Testament; he answereth, That there be Two Canons of that Testament; one Judaical, which was made up in the time of Ezra; and another Christian, which was made up by the Authority of Innocent the First: A distinction that standing upon no Foundation destroyeth it self. For the Canon of the Old Testament if it be properly and strictly taken, (and Beccanus would not have it otherwise taken,) neither is, nor can be any other but Judaical, from which if there should be a different Christian Canon, making and avowing those Books to be Parts of the Old Testament, which the Old Testament never had, it would imply a Contradiction; which Pope Innocent's Epistle will never make good. For no Book can be laid to be a Canonical Book of the Old Testament, (that ended in Ezra's time,) but such only as was received into the Canon while that Testament and the ancient Judaical Church flourished under it. Therefore in this matter we can no more believe the Jesuite's saying concerning Pope Innocent, then we can believe Pope Innocent himself, when

^c Beccanus lib. de ana-
logia V. & N. Test.
c. i. q. i. Quinam Li-
bri V. T. sum Canoni-
ci? R. Canon seu
Catalogus Librorum
V. T. duplex est. Unus
Judaicus, qui tempore
Ezra confessus est.—
Alter Christianus, qui
Auctoritate INNO-
CENTII PRIMI
confessus est.— Et
quidem de prioribus non est disputatio.
Omnes tamen Iudei quādū
Christiani agnoscunt
illos pro Canonici.
De posterioribus ali-
qua diffensio est.

when in this his *Decretal Epistle* he telleth us (if yet it were *He*,) that ^a *Solomon King of Judah* wrote a *Book* in the time of ^b *Pto'emie King of Egypt*; for he attributeth *Five Books* to *Salomon*, whereof *Ecclesiasticus* must be One, that was written by *Sirach* ^c **DCC** and LX years after *Salomon* was dead. The question in our Case is concerning a matter of *Fact*, in a time long since past, which no power is able to change into any other thing then at that time it was, and make it what it was not. The demand then being, What are the *Canonical Books* of the *Old Testament*, which was now past and gone *Four whole Ages* before the time of Pope *Innocent*, recourse is to be had unto the time of the *Old Testament* it self, that herein must only give us our sure and certain resolution. For if the Pope had an omnipotent faculty, yet that faculty could not revoke a *time*, nor make things *then to be*, that then had *no being*, as it is both confessed here by the *Jesuite*, and was made clear ^e before, that his *New Canonical Books* had *then no such being* at all. Besides Pope *Innocent's Answer* was not given to *Exuperius* in such high termes of Authority (whereby to regulate and binde the *Christian Church* after him,) as *Becanus* here would have it; for he antwereth ^f only as far as *his understanding gave him leave*, and according as *his reason persuaded him*, having first consulted the *Books*, and the *order of times* wherein they were written. But if he had made the *Ecclesiastical Books* of *equal Authority* with the *Canonical*, or determined those *Writings* to be parts of the *Old Testament*, which never were acknowledged by them that lived under it, properly to belong thereunto; his Answer had been clear otherwise then what his *understanding lead him to*; and would have bin altogether contrary to *reason*, both in regard of the *Books themselves*, and of the *Times* when they were first set forth; which was after *Ezra* ^g and *Malachy*.

^a An. Mundi 2940.
^b An. Mundi 3704.

^c Innoc. I. in Epistola Salomonis Libri **QUINQUE.**

^d Praefat. Siracidis filii in Ecclesiasticū. Non in 38. anno temporibus Ptolemai Exuperius Regis, postquam perveni in Egytum, &c.

^e Suprad, Chap. II.

^f Innoc. I. in Epistola ad Exuper. Pro capitu intelligentiae mea respondi, quid sequendum vel docilis ratio persuaderet, vel autoritas letitiae ostenderet, vel custodita stricte temporum demonstraret.

^g Vide cap. 1. nu. 4.

Malachy had clos'd up the *Canon*. Again, if *Innocents Rescript* had then carried the present *Roman sense*, and been of such *Authority* as is now pretended, how came it to passe, that from the next Ages after him, to the time of the *Council of Trent* it self, there was no greater Regard and Consideration had of it? For certain it is, that from his time to ours, never was any *Bible* found, that had either *bis Epistle*, or the *Catalogue* of *S. Austin*, or the *Canon of Carthage*, or the *Decree of Gelasius* set before it; as in all, Manuscript and Printed, ^a the *Prologue of S. Hierome* is, there placed by a common and universal Consent of the *Latin Church*, to be a sure ^b *Index* and discrimination of the *Apocryphal or Ecclesiastical Books* from the *Canonical*. For herein he was preferr'd before ^c all other *Writers*, that spake not so Distinctly and exactly of *this particular*, as he did. And to make it manifest, that in the subsequent Ages the *Church* followed not the pretended definition of *Innocent*, or *Gelasius*, but the distinction that *S. Hirome* made, and the *Ancient Canon* that the *Christians* received from the *Hebrews*, we shall in the *Chapters* ensuing, take a full view of the next *Ages*, and see the *Testimonies* which both the *Elder* and the *Latet Writers* have given us herein.

^a *Prol. Galeat. B. Hieronymi.* ^b *Ibid. Ut siire volsamus, quidquid est Extra Hoc (in Galeato re-
confitos) Libros, inter Apocrypha ponendum. Igmar Sapientia que vulgo Salomonis inscribitur, & filii
Sirac Liber, & Judith, & Tobiae, & Pastor non sunt in CANONE.* ^c *Alph. Toftat, in 1. cap. Mat.
ad ver. 12. & seq. Magis credendum est Hieronymo quam Augustino, maximè ubi agitur de Veteri Testa-
mento, & de Historiis; nem in hoc ipso excessit omnes Dolores Ecclesia.* ^d *Idem, Defensorii part 2.
c. 23. Ista Distinctio satis est ab ECCLESIA UNIVERSALI, que concorditer tenet illam DISTIN-
CTIONEM fidem à B. HIERONIMO; Nam ista tenebatur à Judicis Fidelibus ante Christi Adven-
tum; & fuit possedit continuata in ECCLESIA.*

CHAP. VIII.

The Testimonies of the ancient Ecclesiastical Writers in the Sixth Century.

LXXXIX.

M. AURELIUS CASSIDORE,

(sometimes a Senator of Ravenna, and Consul of Rome, but

afterwards one that retired himself to a Collegiate life in a * Religious House which he had built for that purpose,) though he lived many years in the former Century, yet in his old age he reached to this; and wrote an ^a Introduction to the Reading of Divine Scriptures. Among which he comprehendeth not only the Canonical, but the Ecclesiastical Books also of the Bible, together with the best ^b Expositors, and Treatises that had been made upon them. In the first place he reciteth the shorter Catalogue of S. Hierome, (which is an Argument that he preferred it before any other,) and afterwards the larger Enumeration of S. Austin, and the common Septuagint: but of these Two last his judgement is not so well known to us, as otherwise it might have been, if the Copies of his writing had come perfect to our hands. For they that set him forth confess somewhat here to be wanting. In the mean while how highly he approved S. Hieromes Edition, which consisted of XXII Books according to the Hebrew Canon, he declareth at large:

Latinum Sermonem de HEBRAEO fonte transendorat, &c ad VIGINTI DUARUM Literarum modum, qui apud Hebreos mentis, COMPETENTER adduceret, per Quas Omnis Sapientia discitur, & memoria didicorum in eorum Scripta Servatur. Huic etiam adjeccti sunt N. T. Libri XXVII, qui colliguntur simul XLIX. Titulus hujus Capitis est, DIVISIO SCRIPTURÆ DIVINÆ Secundum

An. Dom.
530.

* Vivarium Monasterium juxta Ravennam.

^a Caelodorus de Divinis Lectureibus.

^b Ibid. cap. 24. Quod dictum rationabiliter in Tractatoribus probatissimum inventum hoc procul dubio credamus esse DIVINUM.

c Ibid. cap. 12. Scientiam et plane S. Hieronimum idem diversorum Translations legisse, quece cor rectificat, et quod Autoritatem Hebraicam nequacumque peripisceret confonare. Unde fallum est ut OMNES EIBROS

V. I. diligenter cum in

S

But

But of Pope *Innocentis Epifle*, and the Decree of *Gelasius*, he faith not a word: which is a signe, that they came into the World after his time. And because he could not finde among all the *Ancient Writers* any Expositions of the other Ecclesiastical Books, * which were added to the Translation out of the *Septuagint*, and numbred in *S. Augustines Catalogue*, he committed the care of that work to a Priest ^a of his own acquaintance; ^b commanding the Books for many excellent *Vertues*, and instructions of *Manners* in *Patiency*, in *Hope*, in *Charity*, and in *Fortitude*, that are to be found in them. And thus far *S. Hierome* was of his minde. And so are we.

* Ibid. cap. 5. Septē
ditum extem Pater
Hieronymus assertit Sa-
piens Librum non à
Salomonē (ut usus ha-
bet) sed à Philone do-
ctissimo quodam Judeo
fuisse conscripsū: quem
Pseudographum pra-
metavīt, quid usurpati-
onem nominis portat
alierius. Hujus libri
exposit. Presbyter Bel-
lator, &c. ^a Ibid cap 6. Bellator amico nostro. ^b Ibid. Propter virtutes excellentissimas morum
conscripsio esse cognoscere, ut patientiam, ut spem, ut caritatem, ut etiam in faminis fortitudinem, ut pro
Deo contemplam presentis seculi vitam, &c. nostris animis compesenter infunderent.

An. Dom.

541.

^a Novelle 137. Θε-
ωρίου τέλειον
παύειν εἰς την τοῦ
πάτερος Εκκλησίαν
χαράς, τοῦ τοῦ
εἰς παύειν εὐ-
ρεσθαι εἰς την τοῦ
πατέρος ηγεμονίαν.

^b Concil. Calcedon.
Can. 1. ut supera ci-
tatur. Num. 85.

^c In cod. Concil.
Act. 4.11.13.

^d Vide Num. 59.

^e Num. 82.

^f Anno 525.

^g Anno 530.

XC. Among other Lawes, that *JUSTINIAN* the *Emperour* made concerning Ecclesiastical matters, this was one; ^a That the *Canons* made, and confirmed by the *Four First General Councils*, should be Received, and have the force of *Lawes*. In the last of which *Councils* (as appeared before, both by the ^b *Council* it self, and by the ^c *Code* therē approv'd,) the ^d *Ca-
non* of the *Council at Laodicea* was confirmed; and the ^e *Canon* of the *Council of Carthage* (which that *Code* contained not,) let alone by it self. From whence it appeareth, that though ^f *Dionysius* and ^g *Ferran-
dus* had already made some use of the *African Coun-
sel* in their particular and private *Collectiones* of the *Canons*, yet in the general and publick *Receptions* of the *Church*, this of *Carthage* carried not then any such binding *Authority* with it, as that of *Laodicea* did.

XCI. But we have in this Age the Testimonies of Two *African Bishops* to explain their own *Canon*; one of *JUNILIUS*, who notwithstanding the mix-
ture

An. Dom.

543.

ture that *S. Augustin* and the *Council of Carthage* made of the *Ecclesiastical* and *Canonical Books* together, acknowledgeth a great ^a *imparity* betwixt them, and parteth them again (them and others) into their several *Classes*. For First he declareth that the *Canonical Books* only are of *Sovereign* and *Perfect Authoritie*; then that there be some others of a *lesser*, and others of *no Authority* at all: which is answerable to the *Order* of the *Greek Church* which divided the *Canonical Books* from those that were suffer'd to be *Read* in publick *Assemblies*, and these from the *Apostolical*, that were utterly *rejected*, and forbidden to be used among them. Secondly he ^b excludeth out of his *Canonical Classe* the *Books of Judith, Wisdome*, and the *Maccabes*, which he exprestly nameth, and (by the reason that followeth,) the rest of that *Rank* also, which he nameth not. For Thirdly, the Reason that he giveth of this his distinction, is because ^c the *Hebrews*, and *S. Hierome*, and other *Doctors* of the *Church*, had so distinguished them before him. Which is a clear profession, that he received no more Books into the *Canon* then they did; and a clear argument withal, that the *Copie* of his *writing* is *corrupted*, where some of the *Canonical Bookes* recited in it are set ^d out of their own *Order*.

XII. Another of the *African Bishops*, is *PRI-MASIUS*, the Prelate of *Adrumetum* there, and one of those *Fathers* that were present ^e at the *Vth. Generall Council* in *Constantinople*, who after the *Council of Carthage* had been divulged and spread in his *Country*, now more then C years together, knew of no other *Books* to be *Received* there into *Perfect and Canonical Authoritie of Scripture*, then what *S. Hierome*, and others that followed the *Hebrew Accompt*, had ^e formerly numbered. It is therefore

^a *Junilius Africanus de partibus Divinae legis, l. 1. ca. 7.* (*Scribit autem ad n. odum dialogi*) *Discipulus.*
Quoniam Divinorum Libro, (nempe qui aut revera Divini sunt, aut tales habentur,) consideratur Autoritas? *Magister.*
Quia quidam perfectae Autoritatis sunt, Quidam Nullius. *D. Qui sunt perfectae Autoritatis?*
M. Quos CANONICOS in singulis speciebus enumeravimus?
D. Qui Media? *M.*
Quos adiungi a pluribus diximus. *D. Qui Nullius?* *M. Reliqui Omnes.*

^b *Vide ejusdem Libri, cap. 3.*
^c *Ibid. Discip. Quarebi Libri non inter Canonicas Scripturas currunt?* *Mag. Quoniam quid Hebreus quoque super hoc differentia recipiebantur, scilicet Hieronymus, Caterique testantur. d Eod. cap.*

An. Dom. 553.

^c *Concil. Constanti-nop. General. V. Collat. sic A. 2.*

^d *Primatus in Apoclyp. cap. 4. S. Iohannes Veteris Testamenti Libros (per 24. Alan) insinuat. Quas Ejusde Numeri CANONICA Autoritate suscipimus, tanquam 24. Seniorum super Tribunalia praefidentes.*
^e *Nun. 70, & 73.*

^f Cotton. Depr. 184.
^g Coefet. Apol. p. 96.

a great vanitie in ^f Cotton and ^g Coeffeau to say as they do , that from the time of the African Council in Carthage , their New Canon of Trent was received and believed throughout all Christendome ; and that there are not above One or Two to be found among the Ancient and later Writers in the Church since that Age , who have been of another mind. But we shall find them many more : and it wil be no easie matter for those of their side to find any one that ever maintayn'd the Doctrine of the Council of Trent , before that Council sent out their Anathema against the whole Church of God besides both before and after them.

An. Dom.

560.

* Euseb. Hist. lib. 4, cap. 39.

^a Anastasius in Hexameron. lib. 7. Numerus signar Dras totum sicut vetus Testamentum in XXII Libris.

^b Cocco, Thesaur. I. 6, Art. 17.

^c Quæst. 8. spud A. mastis.

^d Anastasius in Odrys. c. 9.

An. Dom.

580.

^a Henr. Canis. Antiq. Lest. Tom. 4. Baronius in Annal. Anno 553, Sect. 46.

XCIII. In Syria at this time lived ANASTASIUS the Patriarch of Antioch, a person * highly esteemed in the Church , as for all other things wherein he excelled , so especially for his studie and knowledge of the Scriptures ; Who in his work that he made upon the Creation of the World, ^a expressly setteth forth the Number of those Books which God had appointed for his OLD Testament , to be XXII. And it is to no purpose for ^b Coccius to bring him out of his Treasurie against us. For though he citeth Ecclesiasticus, in the same Book, yet neither there nor any where else, doth he make it to be a part of God's Old Testament. And if he (or some ^c other under his name) hath thought good to alledge the Wisdome of Solomon and to call it a Divine Scripture, yet this is no more then otherwhiles ^d he attributeth to the Fathers of the Nicen Council.

XCIV. As cleer a Testimonic have we from LEONTIUS , accompted both in those dayes and these ^e a very learned and exact writer ; who in his Booke against The Sæts , acknowledgeth no other Cononical Parts of the Ancient Bible to be Received by the Christian Church , then what the Hebrews had received

received before, that is to say, XII *Historical Books*, Five Prophetical, four of Doctrine and Instruction, & One of Psalmodie ; all ^a which he nameth in particular without making mention of any other. And therefore the Master of the Popes Palace at Rome is very angry with this passage in Leontius, and putteth him into his *Expurgatory Index* with this Censure,

" b That he did exceeding ill, to make so short a Catalogue of the Old divine Scriptures, and therein to Omit the Books of Tobit, Judith, Esther, Wisdom, Ecclesiasticus, & the Maccabees. Which is clearly to confess, that this Testimony is wholly for us and full against the New Trent-Canon.

photici, partim Paracletici, partim ad Psallendum fallit. Et hi quidem sunt V. Libri, & qui ad N. T. pertinet, recensuerunt, subiectis. Tenueruntque in catalogo Ecclesiae ab ecclesiastico etiam scripturam prophetarum et apocryphas. Non tamen in catalogo sacerdotum de Ecclesiastico. His sunt Libri in CANONEM recepti in ECCLESIA, non Veteri non NOVA ; E quibus Omnes illos Prodigos HEBRAEI recipient. b Joh. Maria, Magister S. Palati, Judic Rom. p. 117. Diminut Catalogum Divinorum Librorum sexu Nam Tobian, Judith, Esther, Sapientiam, Ecclesiasticum, & Maccabeos PERPERAM OMISIT.

XCV. There is a Commentary upon the Apocrypha extant under the Name of VICTORINUS the Martyr, Bishop of Poitiers in France ; Another set forth among the works of S. Augustin ; and a Third attributed to S. Ambrose ; which though they be not their writings whose Names they bear, yet very Ancient they are, and have many True and remarkable passages in them, whereto this is One in them

^a All, That the XXIV Seats of the Elders alluded to the XXIV Books of the Old Testament, which is the same both Explication and Application, that ^b Tertullian and ^c S. Hierome had made hereof before.

^a. Aug. Hom. 3. in Apoc. 4. Per XXIV Seniores possumus etiam intelligere XXIV Libros veteris Testamenti. Amb. in Apoc. 4. Per Sedila igitur XXIV designantur XXIV Libri Veteris Testam. ^b Vide Num. 51. ^c Vide Num. 73.

An. Dom.

599.

Aet. Seculo Postea sequenti.

^a Victorinus in Apoc. 4. Sans autem Libri veteris Testamenti, qui recipiuntur, Viginti Quatuor, quos in Epitome Theodori inveni-

XCVI. And thus far it is evident, what the *Ancient Fathers* both of the *Greek and Latin Church* held and taught concerning the proper and Authentick **CANON** of **SCRIPTURE**: Wherein *S. Augustin*, and they that followed him, or the *Council of Carthage*, in effect differed not from them. For those Fathers that take the **CANON** in the strictest sense, (allowing *no Books* to be received in the *Christian Church*, as **CANONICAL**, but such only, which the *Ancient Church* of the *Jewes* had received from *God* before, and by the *Sole Authority* whereof all matters of *Faith* were to be learned and decided;) they doe not yet deny, but that the *Ecclesiastical Books*, (usually thereunto annexed,) may in a General and large sense, (as they have many profitable *Rules of life* and *Instruction* in them,) be termed *Canonical*, and esteemed as *holy* and *Divine writings*, set forth by pious and religious men under the *Old Testament*, to be publickly Read and made known to faithfull people. So much * *S. Hierome*, *Ruffin* and *Athanasius*, (besides the rest of the *Old Fathers*,) granted; and *S. Augustin*, with all his followers in *Africk*, or elsewhere, would ask no more. For neither did *he*, nor *they*, make them to be of **EQVAL AVTHORITIE**, nor did they passe their *Censure of Damnation* (as the Masters at * *Trent* have done,) upon any that did not *so Receive* them; but gave Advise and Counsel to ^b *Prefer the One before the other*. And here an end of the *Six first Centuries*.

* *Lect. Sept. citatis.*

^a *Self. 4. & Bolla Papæ Pii 4. Supra. cit.*
^b *Vide Num. 80.*

CHAP. IX.

*The Testimonies of the Ecclesiastical
Writers in the Seventh Century.*

XCVII. **B**ut to make it manifestly appear, that in the *Ages following* there was no *Obligation* put upon any Man, to observe either the pretended *Decrees of Innocent*, and *Gelasius*, or the *Canon of the African Council*, and the *Catalogue of S. Austin*, (at least not in that strict sense and acceptance, wherein they are all now produced by our Opposites, and urged against us,) but that the *Church continued still to observe the Ancient Canon of Scripture*, which the *Christians had received from the Jews*, and which both *S. Hierome* and *Rufin*, and the other *Old writers* before them, had accurately delineated; we shall for this purpose take a view of the *Subsequent times*, and the *Testimonies* of thoſ Ecclesiastical Authors that lived in them, and left any Record of this matter behind them, every one in their Order.

XCVIII. We have already seen that *Four Patriarchal Churches* have declared themselves for us. 1. For the *Church of Jerusalem* furnished us with *S. Cyriſſ*. 2. The *Church of Alexandria* with *S. Athanasius*. 3. The *Church of Antioch* with *Anastasius*. 4. And the *Church of Constantinople* with *S. Gregorie Nazianzen*, besides many Others that depended upon those several Seas. And if any credit may be given to the writings of *Clemens*, the *Church of Rome* also hath furnished us with the first *Patriarch* and *Bishop* she had. But whether *his Testimony* be received or

no, we are more assured that S. GREGORY the GREAT, who was another Bishop of that Patriarchal See, will give in his Witness and Suffrage for us.

An. Dom.

600.

a Vide Num. 100.
versus finem.
b S. Gregor. Moral.
Expofit. in Job. Lib.
19. cap. 17. (aliis 13.)
De qua re (Scilicet
Elatione) cavenda,
non inordinate faci-
mam, Si ex Libris, li-
cet NON CANONI-
CIS, sed tamen ad a-
dificationem Ecclesie
editis testimoniis pro-
feramus.

XCIX. S. GREGORY then (as divers of the late Roman Writers do confess,) hath herein declared himself to follow the *Canon* of the *Ancient Church* set forth by S. Hierome and the Fathers before him; when in his *Morals* being about to alledge a passage in the *Book of the Maccabes*, he first maketh an *Excuse* for it, and saith, *b* "That though it be not produced out of the CANONICAL BOOKS of Scripture, yet alledged it is out of such a Book, as was publish'd for the *Edification* of the *Church*." By which words he acknowledgeth, that Some Books of the *Bible* there are, which be not Canonical, and that the Books of the *Maccabes* are of that Number. And what can any Man desire to be said more expressly?

C. Yet because there are Two Pretences made; One, that elsewhere he *Canonizeth* all the rest of the Contested Books; and another, that in this place he detracteth nothing in that behalf from the Books of the *Maccabes*, we will clear the way before us, and answer them both. 1. And First, for all the other Books, Greifer the Jesuite, (that contendeth for them,) will be our witness, *"a* (That S. Gregorie in all his Works, maketh not any mention of the Book or History of *Judith*. And if otherwhiles he nameth *Tobit*, it is but very Seldome that he doth so, and most an end, under the Name of *b A certain Sage person*, *c or a certain Holy Man*, without any peculiar appellation, or citing of his Book; as likewise under the same termes he often alledgedeth the sayings of the Books of *d Wisdom*, and *e Ecclesiasticus*; which are so far from being Termes proper to the Canonical Writers of Gods Divine Scriptures, that many of the Fathers

a Gretser. def. cap. 7.
De Libro Judith NL.
HIL Probris dicit S.
Gregorius in Operibus
suis.

b S. Gregor. Moral.
Lib. 6. cap. 16. & Homil.
9. in Ezechiel.
c Idem, moral. I. 10.
c. 4.
d S. Greg. Moral.
lib 3. cap. 11.
e Idem, *Pafim*.

Fathers both ^f Greek and ^g Latin give them not only to divers Christian Authors, but to the Philosophers themselves. And what if at some other time he maketh a more honourable mention both of Ecclesiasticus and the wisdom of Solomon, attributing to them the title of ^h holy Writings ? yet this lodgeth not those Books higher then in the Second Rank of Scriptures, that be of a lesser, imperfect, and doubtfull Authority, as ⁱ Iunilius Africanus said of them before ; or as ^j S. Gregory saith here himself in the place which we first alledged, that be not Canonical, but written only by wise and good men for the Edification of the Church. But Coccius built his wall with ^k untempered Mortar, when ^l he set up S. Gregory to cite the Book of Sirach under the Name and Authority of Solomon himself, alledging for this purpose his First Sermon upon Ezechiel, and pretending that these words (*My Son, despise not thou the Chastening of the Lord, neither be thou weary of his Correction,*) are to be found there quoted out of the VIIth. Chapter of Ecclesiasticus ; For neither is this Sentence in Ecclesiasticus, (being a verse taken out of the ^m Proverbs,) nor is it to be seen in all S. Gregories Sermon upon Ezechiel ; who in his ⁿ Proeme upon the Canticles acknowledgeth Solomon to be the Author of no Other Books but those three which we properly receive for his, and number among the true Canonical Scriptures. 2. For eluding the Authority, or Testimony, produced out of S. Gregory against the Canonizing of the Maccabes, Monsieur du Perron, or those that magnifie his Reply to K. James most, may not think to carry it away from us, by saying, ^o That S. Gregory, when he began first to write his Morals upon Job, was but yet a simple Deacon, and not Bishop or Pope of Rome, being at that time employ'd as Nunus at Constantinople among the Greeks. For first, if the

- ^f Dion. Alex. Ep. r.
- S. Basil, de Virgin.
- Nazianz. Ep. 126.
- & Scrim. apud Aug.
- de decol. J. Bapt.
- Ibid. Sentent. lib. 2.
- c. 10. Idem de offic.
- Eccel. L2. c. 19.
- ^g S. Greg. Moral.
- lib. 8. c. 28. & lib. 34.
- c. 12. Idem in 1. Reg.
- li. 3. c. 6 & lib. 5. c. 13.
- ⁱ Num. 91.

- ^k Ezech. 13. 11.
- ^l Cocc. Thesaur. l. 6.
- art. 17.
- ^m Prov. 3. 11.
- ⁿ S. Greg. Prozm.
- in Cantic. Cantieor.
- ^o Card. du Perron,
- Replique contre le
- Roy de la grande
- Bretagne, livre 1.
- chap. 50. p. 441. Et
- quant à ce que S. Gre-
- gorie le Grand, en son
- Comment. Sur Job,
- composé près de deux
- cent ans après le Canon
- des Peres Africains,
- citant les Livres des
- Maccab. ajoute, Ores
- que NON CANONI-
- QUE S., &c. C'est
- d'autant que la premiè-
- re minute de ce Com-
- ment fut faiteen O-
- rient. Car. S. Grego-
- rie n'estoit point encore
- Pape, lors qu'il compo-
- sa premièrement le
- Comment. Sur Job,
- mais Simple Diacre,
- exerçant à Constanti-
- nople la Nunusture
- parmy les Grecs.

Maccabes and the like Books had been held and believed to be Canonical Scriptures at Rome, (as Cardinal Perron supposed here they were, both at Rome, and all the Western Church over,) it is no way probable, that S. Gregory, who had all his life time before been brought up, and instructed in that Church, would have chang'd his belief so lightly as soon as he came into the Eastern Church among the Greeks at Constantinople; which had been at least a * dissembling in him, and no upright walking according to truth. But he that durst there * oppose Eupychius the Patriarch, and defend another Point of true Belief against him, would never (sure) have suppress'd or dissembled this at Constantinople, if he had known it to be an Article or a Principle of their Faith at Rome; where we may therefore safely conclude, that no such Article was at that time believed. Nor will it serve the Cardinals turn here to say, "That S. Gregory was but a "Simple Deacon when he began first to write these "his Morals in the East; for he ^b finished that Book in the West, and it was publish'd, and ^c sent by him afterwards, even then when he was Pope of Rome, to Alexander the Bishop of Sicille; at what time, if there had been any such Error in it at the beginning, he might have mended it at the last. But he put it forth at Rome, as he had wrote it at Constantinople; which is an evident Argument, that herein the Western Church differed not from the East. As little is it to the purpose, when the same Cardinal would evade this Testimony of S. Gregorie, by pretending, "That he "spake not here according to his own minde, but by "way of a Case put onely, and not granted; so that "the sense should be, Though the Books of the Maccabees, "and the rest of that Class, be not Canonical (as indeed "they are), yet were they written for the edification of the "Church. Which is a fine device of the Cardinal, if he

* Gal. 2.13, 14.

a. S. Greg. Moral. lib. 14. c. 29. Baron. ad An. 586. Sect. 3.

Baron. ad An. 586.
Sect. 26.

b. S. Greg. lib. 4. Epist. 46. & Baron. ad An. 595. Sect. 71.

c. Card. Perron loco citato. A cette occasion donc parlant en Orient, des Livres des Maccabees, il ajoute, par forme de CAS POSÉ. qd NON CONCÉDÉ: Oies que Non Canoniques, etc. C'est à dire, Lessuels Oies qu'ils ne furent point Canoniques, n'ontmoins ont été écrits pour l'éducation de l'église.

he could by this artificial Interpretation of his own, defeat us of S. Gregories Suffrage. But that S. Gregory wrote his own judgement herein, and put not the matter as a Case supposed only (otherwise then he believed himself,) is too clear to be so contested by Monsieur du Perron, or any other that are of his party. For else, why should S. Gregory make any ^a Excuse, for citing these Books of the Maccabees? And why did he not in all the rest of his Works so much as bring any one Sentence out of those Books? as we cannot finde he did, even then, when (they say) he was making his (pretended) Dialogues, and building his Purgatory. And therefore not onely ^b Ockam, (who maintaineth our Cause, as we shall see hereafter,) but ^c Catharin, and ^d Canus themselves (who are against it,) do all interpret S. Gregories words in the same sense that we do, and say, that he followed S. Hierome, and other Fathers herein, both for the Maccabees, and the rest of that Rank. We conclude therefore; If it were lawful for S. Gregory to say, that those Books were not Canonical, it is as lawful for us to say it. And if he that was Bishop and Pope of Rome (to whom they attribute now more authority then ever he took to himself) might, and did, after the times of Innocent, Gelasius, and S. Austin, and the Council of Carthage, deny the pretended Canonization of these writings, why is it now maintai'd by our Opposites, that the Church had then determined the contrary? or why do they go about to binde us, (upon pain of being cursed by them, and excluded from all hope of Salvation,) to receive such definitions for the Articles of our Faith, which in S. Gregories time were not yet received for the common Opinions of Men?

Librum, ubi supra commemoravimus. Bratus autem GREGORIUS lib. Moral. 19. rejecit ambas. Rejicit Euseb. Ricardus, Ockamus; ac S. Aug. contra Gaud. doces ab Ecclesia quidem esse receptas, sed Non certa fide.—At respondemus. Non id Modo in dubium vocare licet, quod p. GREGORIO, Eusebio, atque Reliquis licuit aliquando dubitare.

a S. Greg. loco citato. Non inordinatè facinus, si ex Libris. B. et C. Non Canonicis, &c. (ut suprè) testimoniū proferamus.

b Gul. Ockam. dialog. part. 3. tract. 1. lib. 3. c. 16. Secundum Hieronymum etiam in Prologo in Lib. Proverbiorum, & GREGORIUM in Moralibus, Liber Iudicij, Tobiæ, & Maccabæorum. Ecclesiasticus, argue Liber Sapientia non sunt recipiendi ad confirmandum aliquid in fide.

c Catharinus, in Oppose. de Libris Canon. Beatus vero GREGORIUS autoritate (ut opus) Hieronymi motu, videtur concedere illos (Maccab. &c. Libros) Non esse CANONICOS, cum semen de eis producat testimonia. Excusat autem illos verbis, Non inordinata agimus, &c.

d Melch. Canus, in locis theol. li. 2. c. 10. Sect. Post Quattuor, & cap. 11. Sect. ad Quartum verd. Argumentum Quartum peculiare est, ut Maccabœorum Libri è numero Canonorum expungantur. Nam Gelasius Papa rejecit 2^o

An. Dom.
620.

C I. Among the works of S. Austin there are THREE BOOKS intitled, THE WONDERS of the SCRIP-
TURE, which though they be none of His, yet they seem to have been written about this time. In the two former Books are reckoned up *The wonders of the Old Testament*, and in the Third those of the New. ^a The second of them so concludeth, that the

" Books of the Maccabees, though containing divers non-
ders, are never the lesse excluded out of the Divine

" Canon of Scripture.

^a Apud Aug. 1.2. de
Mirabilibus S. Scrip-
tura. In Maccabearum
Libris, est aliquid
Mirabile numero in-
serendum conveniens
fuisse ordini inveniatur, de hoc tamen nullâ curâ farigebimus: Quid TANTUM agere proposicimus, ut
de DIVINI CANONIS extiguam, quemvis ingensoli nostri modulum excedentem, historiacam Expeditio-
nem ex parte aliqua tangemus.

An. Dom. 630.

^b Sixt. Senens. Biblio-
th. 1.3. verbo An-
tiochus. Vir in Divi-
nis Scripturis valde
studius.

^c Antiochus Prol. in
Hom. in Biblioth. Pa-
trium. Tom. 2. Edit. 2
^d Cant. 6. 8. There
are threescore Queens,
etc.

^e Tilmanus in praef.
Libros Bibliorum
(eximis inter ceteras
autoptatis) parabolica
Collatione confert LX
Regimur; cum neutr-
quam Totidem sint Li-
bri. Ceterum non nu-
merum hic attendit;
sed Autoritatem five
dignitatem.

^f Philip. Solner. in
itsa num. 125.

C II. In this Age likewise are extant The *Sermons* of ANTIUCHUS, whom *Sixtus of Sienna* ^b setteth forth to be a very well learned Man in the *Scriptures*. He was a Greek Doctor, and lived, at the time when *Heraclius* was Emperour, in the great Colledge of S. Sabas, but his *Sermons* (highly commended for their worth) are given us in *Latin*, by Dr. Godfrey Tilman a *Carthusian*. Where ^c in his *Prologue* discoursing parabolically upon the ^d words of *Salomon*, he " compareth his LX Queens to the number of those " Books, which we hold to be of Eminent Authority in " the Old and New Testament. And though we are here advertised by ^e Tilman not to regard the number " of the Books (whereof he supposeth there be not so " many as LX in the *Bible*) but the Dignity and Autho- " rity of them only above others. Yet if we calculate the Canonical Books of both the Testaments (as *Antiochus* and ^f some other of the Greeks did) we shall exactly finde the number of LX. For setting apart the number of XXVII belonging to the *New Testament*, The 5. Five Books of *Moses*, 6. *Jos.* 7. *Judges and Ruth*, 8. *Sam.* 9. *Kings*, 10. *Chron.* 11. *Ezra and Nehem.* 12. *Ester*, 13. *Job*, 14. *The Psalier*, 15, 16, 17. *The Three Books*

of Salomon, and 18, &c. The sixteen Books of the * Prophets, will furnish us with the rest, and make up the number of Three and Thirty, neither more nor less. So that here was no room either for Tobit, or them that follow in that order.

CIII. At this time lived ISIDORUS the Bishop of Seville in Spain, and Scholar to S. Gregory the Great. In ^a Three places of his Works we may see what he hath written concerning the Canonical Books of Scripture. Where he setteth forth both S. Hieromes and S. Austins Catalogue; and having first laid, ^b "That the Books are divided into Three several Orders, that is to say, The Law, The Prophets, and the Hagiographa; (reckoning them as S. Hierome did before in his Prologue) he addeth afterwards, ^c "That there is a Fourth Order of Books among them, which are not in the Hebrew Canon of the Old Testament. (And if they be not there, they can never be made any Canonical parts of that Testament, truly and properly understood.) Then he ^d reciteh the Names of those Books that belong to this Fourth Order; saying no more of them, then ^e S. Austin did before, whom he chiefly affects to follow in expressing the honour that the Church gave to them; which was to number them among the Canonical Books, to make use of them, and to read them to the people; but not to set them in an Equall Rank or Authority with them. As therefore S. Austin ought to ^f be interpreted, that he may not be conceiv'd in the same place and period to contradict himself, so is Isidore. For otherwise his own words will be against him, where he saith expressly,

"^g That as the Holy Scripture consisteth of the Old

* Where if the XII. h. Prophets be computed but for one Book (as the Hebrews reckoned it) this number of XXXIII will agree justly with their XXII.

An. Dom.

636.

^a Ibid. Hisp. Lib. 1. de off Eccl. 11 & 12. Lib. Proemiorum in V. & N. Test. Libro 6. Origin. sive Etym. b Idem. Lib. 6. Originum, c. p. 1. Hebreo V. Test. juxta numerum Literarum suarum XXII Libris accipiunt, dividentes eos in Tres Ordines Legis. ilicet, & Prophetarum & Hagiographorum.

^c Idem, ibid. Quartus est apud Nos Ordo V. Test. eorum Librorum, qui in Canone Hebreo non sunt.

^d Idem, ibid. Sap. Ecclesi. Tob. Judith, Libri Maccab. Quia licet Hebrei inter APOCRYPHA separant, Ecclesia tamen Christi inter Divinos Libros & honorat & predicit. Item, Libri proani. Sap. & Eccles. propter quendam similitudinem Salomonis tituli praestantur. Libros quidem Tob. Jud.

^e By Maccab. Hebrei non recipiunt, Ecclesia tamen easdem inter Canonicas Scripturas enumerat. Num. 81. ubi S. Aug. Suppositato tempore vestitu templo non in Scr. S. que Canonica appellantur, sed in alijs inventur, quos non Iudei sed Ecclesia pro Canonicis habet. ^f Vide num 80. & 81. ^g Ibid. Hisp. de Eccl. Off. l. 1. c. 11. Constat autem eadem Sandia Scriptura ex veteri Legi & Nova. VETUS LEX illa est, qua data est primus JUDÆIS per MOISEM & PROPHETAS, qua dicitur VETUS TESTAMENTUM. Testamentum autem dicuntur, quia idoneis Testibus, utiq. à PROPHETIS scriptum est atque signatum.

* Idem, ib. cap. 12.
Omnis autem his Libros idem Ezra Propheta reparauit, Cum haec Prophetae volumina, quae fuerunt a Genibus corrupta, corrixit, TOTUMQUE V. TESTAMENTUM in VIGINTI DUOS Libros confituit; ut TOT Libri essent in Lega, quas & Litteras habeantur.
 * Idem, ibid. *Pri-
 mum post Egregi Editionem de HEBRAEO in Graecam LXX Interpretes ediderunt—
 His Libros mediari omnium gentium Ecclesia primum capie-
 runt, EOSQUE de GRÆCO in Latinum interpreantes PRIMI ECCLESIARIORUM PROVISIONES: TRABIDERUNT.*
Post hac secundam Edicionem Aquila, tertiam & quartam Theodotion & Symmachus ediderunt.—De HEBRAEO autem in Latinum eloquio tantummodo HIERONYMUS Presbyter S. Scripturas converit, CUIUS EDITIONE GENERALITER OMNES ECCLESIAE usquequaque extulerunt, pro se quid veracius sit in Sententiis, & clarior in verbis.
 b Idem, Ibid. *Præ-
 terea, Judicis & Ia-
 biam, sive Maccabearum Libros, qui Anteboris scriperint, minimè constat.*

“ *Law, and the New; so the Old Law was first given to the Jews by Moses and the Prophets; and is therefore called the Testament, because it was written, signed, and attested by the Prophets. (And if it were signed or sealed by them, there could be nothing added to it, as a true part of that Testament, when they were gone.) Again, * That Ezra the Prophet set forth and ordained ALL the OLD TESTAMENT in XXII Books, according to the number of the Hebrew Letters; which were all translated after his time out of the Hebrew into Greek, by the LXX Interpreters, Aquila, Theodotion, and Symmachus; but into Latin by S. Hierome only; whose Edition (because it was the best, that the Latins had,) generally all the Churches received and used. And out of the Hebrew, they could translate no more Books, then Ezra left behinde him in Hebrew, or were extant in that Tongue; as the Books, now in controversie were not: For as they were all written in the Greek Tongue, (at least no Hebrew Copie of them can be seen,) so who were b the Authors that wrote most of them, neither Isidore, nor any in his time, or since, ever knew. All which, is so clearly, and so truly said by him against the new Roman fancy (for the upholding whereof he is otherwhiles produc'd,) that if elsewhere he seemeth to say any thing in favour of it, (be it to make c Salomon the Author of the Book of Wisdom, or to a number Ecclesiasticus, and the rest of that 4th Order, among the Canonical Books of Scripture,) either must he be understood, (as S. Austin was) to speak in a Popular & large sense, or else he will be made to Contradict and revoke his own words, (before recited;) which he * never did. For how can these following Assertions stand*

c Ibid. *Librum Septuaginta Salomonem Scripsisse probatur. Eyc. a Idem, lib. Proemior. Ecclesia tamen eisdem iuri Canonicas Scripturas ENUMERAT.* * *Vide Testimonium Alcuini de Isidoro, infra num. 108.*

together

together in the same Script and Proper Sense, ["Salomon was the Author of the Book of wisdom; and yet, ^b he was not the Author of it. The Books of wisdom, and ^c Ecclesiasticus were Two of those which the Hebrews had in Meeter, and yet, ^c the Hebrews had them not at all,] Unless there be (as certainly there is) a Propriety of Speech in One of these sayings; and a Catachresital, or improper, and Popular Expression in the Other? The Tale therefore that was told him by ^a Quidam Sapientum, that the Hebrews once received the Booke of wisdom among the Canonical Scriptures, till they had taken and put our Saviour to death, but after that time rejected it out of the Canon, and forbade it to be Read, because they perceived that there was a playn Prophecie of Christ in it against them, (which is one of Cardinal Perron's wile Arguments for the Canonicizing of this Booke,) if it be not mistaken, and the Hebrews put for the Hellenist Jews (who indeed numbered that Book at large among the Canonical Scriptures, and read it to their people) it must either go for a Fable, or Isidore (being supposed by the Cardinal to believe it,) will never be reconciled to himself.

CIII. Towards the End of this Centurie the Sixth GENERAL COVNCEL was held at Constantinople, and the QVINI-SEXT there in Trullo. The Canons whereof though in some other matters the late Roman writers will by no meanes endure, because they find there ^b the Bishop of Constantinople made Equal to the Bishop of Rome, ^c and Priests Forbidden to be Separated from their Wives, (besides sundry * Decrees more, that please them not;) yet when they seek for a Confirmation of the Synode at Carthage, ^d

^d Can. in locis, lib. 2, cap. 10. *Hoc doceat Concil. Cartheg: 3^m quod si provinciale fuit, tamen confirmatum est a Synodo in T. uero celebrata.* Gul. Baillius Jesuita, in Catechism. tract. 1. q. 13. in App. Conc. Carth. 3^m. *Quod ab universalis Ecclesia recepimus est.*

they

^b Eymol. 6. 2 Liber Sapientia Philoni. attribuitur.

^c Ibid. Liber Sapientia apud Heb. non unquam extat. Idem de off. lib. 1, c. 12. Librum autem Eccles. compofitum filius Sirach, qui apud Latinas propter eloqui similitudinem Salomonis TISULLO pronuntiavit. Ibid. Salomon(enim) scriptor Prov. Eccles. & Cant. Centicorum, d. Ib. Hoe opus (Sap.) Hebrai; ut Quidam Sapientum meminisse inter Canonicas Scripturas recipiebant. Sed postquam Christum interfuerunt, Eccl. legendum suis prohibuerunt.

^a Du Perron en sa Replique, pag. 442.

An. Dom. 681.
and 691.

Gratian. dist. 16. c. 6.
*Ex his colliguntur, quid
VI. Synodus bis con-
gregata est. 1^o sub
Conf. Eccl. 2^o sub Fa-
stini. 3^o et Canones scribi.*

^b Conc. Constant. 6. in Trullo. Can. 36.
^c Ibid. Can. 13.
^{*} Ib. Can. 3. 62, &c.

^a Baronius, Binini in
notis ad Can. Trullo-
nos ; & Alii quam
plurimi inter quos
ipse etiam Canus re-
peritur.

^b Ut patet, dist. 16.
cap Placit. cap Quo-
niam. cap. Sextam Et
27. q. 1. c. Si quis
Episcopus. Et de
Conf. dist. 1. c. Jac-
bus. Et ib. dist. 2. cap.
Didicimus. Et ibid.
dist. 3. cap. Sextam.
Item. Extra, de tra-
te & qual. ordinand.
cap. à multis.

^c Ut patet. in Synod.
qua dicitur VII. Can.
8. & Act. 3. 4 & 6. 1r^e,
in Nomo canon Pho-
tii, Paffian; Ac apud
Balsamonem & Zona-
ram in Canonis Trul-
lanos.

^d Cone. VI. in Trul-
lo. can. 2. Obsequamus
etiam reliquias omnes
Canonem, qui à Sandis
& Beatis nostris Pa-
tribus exposuit sunt. id
est, à CCC & XVIII.
Sandis et Divinis Pa-
tribus qui Nicæa con-
venierunt, itaque qui
Ancyra, Neocæsarea,
Gangris, Antiochia,
arque illi etiam qui in
LAODICEA Phy-
gia; præter eum, Ec-
c. Similiter & in
qui CARTHAGINE,
Ec. Quinierium Ce-
narus Dicensi Alex.
Greg. Neocæsar. Atba-
nach. Bæthi. Grig.
Nys Greg. Nazianz.
Ampeloch. Ec.

they are willing enough to receive them, and to bring them forth, for their own advantage, as the *Canons* of an *Oecumenical Council*. But whether they receive them now, or no, (as many times ^a they are very angry against them) certain it is, that in *Gratian's time* the ^b *Latine Church* acknowledg'd them, and in all times since they were first made, the ^c *Orientall Churches* received them into the Body of their *Canon Law*. It was a *Council* that consisted of CCXXVII Bishops who after the *Emperor* all subscriv'd it; And in their ^d *Second Canon* they confirme (among others) the *Council of Laodicea*, together with the *Canonical Epistles* of *Athanafius*, *Greg. Nazianzen* and *Amphibolchius* (before cited,) which number the *Canonick Books of Scripture* only as we doe, and exclude the Rest, as not properly belonging to them. When therefore in the *Same Canon* they allow also the *Council of Carthage*, it cannot be, that their meaning was, instantly to *recall* and *contradict* themselves, (as the late *Roman writers*, by alledging their Authority herein against us, would inforce them to doe,) but that they understood the *Laodicean Council* to be taken in *One* sense, and the *Council of Carthage* in another; this extended, in a large acception of *Scripture*, to the *Ecclesiastick Books*, and that restrained, in a more strict and proper acception, to those Books only which be *Authentick* and *Divine*. For in *One* and the *Same Sense* they cannot both be taken, nor *Confirm'd* and stand together. Which will be made the clearer by the next Testimonie out of *Damascen* who lived not long after this *Council of Trullo*, or the *Quini-Sext* at *Constantinople*, and a littl^e before the *VIIth* pretended *Generall Council* at *Nice*, that in divers places acknowledged the *Canons* and *Constitutions* of it.

CHAP. X.

The Testimonies of the Ecclesiastical
Writers in the Eighth Century.

CV. **T**here are but *Two* considerable Writers in this Age, that have said any thing concerning our prelent Question; whereof one is *Damascen* among the Greeks, and the other *Venerable Bede* among the *English Saxons*; both of them being persons of great learning and renown. *Damascen* was a Priest of *Syria*, and wrote many Books; but those of the greatest Note are his *Four Books De Fide Orthodoxâ*, wherein he set forth the *Body of Divinity* in a far better *Method* and *Order* then had been seen before his time. And from him did *Peter Lombard*, and the *Schoolmen* of the *Latin Church* take their pattern. In the *last* of these *Four Books* he treateth of the *Canonical Books of Scripture*, and numbereth them as his *Ancestors* in the *Oriental Churches* had alwayes done before him, firmly adhering to the *Hebrew Canon*, and ^a “compting but *Two and Twenty* “Books only, belonging to the *OLD TESTAMENT* which he reciteth all in Order, without speaking so much as one word either of the *Maccabees*, or of *Judith*, or of *Tobit*; nor saith he more concerning the Books of *wisdom*, and *Ecclesiasticus*, then that they are ^b “elegant and *Vertuous Writings*, but not to be *Numbred* “among the *Canonical Books of Scripture*, having never “been laid up in the *Ark of the Covenant*. In which passage he altogether followeth ^c *Epiphanius*. And yet (by the way) forasmuch as concernes the *Ark*

An. Dom.

720.

^a Joh. Damascen. de fide Orthod. lib. 4. esp. 18. Isler, sic Exon. n^o 320. Etiam s^{ic} n^o 320 ad adiun. &c. Quia ad hunc modum veritatem Jac. Billius. Scindunt et XXII Libros esse V. T. rotidem nempe quot Hebraica lingua Elementa sunt, ex quibus V duplicantur, atque in XXVII sunt.—Catera nihil opus est adscribi.

^b Παράπλευτον, hoc est Sapientia Salomonis, et Sapientia Iesu filii Simeon, —tamen aliqui praeclaris et elegantes Libri sint, NON TAMEN ALIIS ADVINMERANTUR, NEQUE IN ARCA SITI ERANT. ‘Εὐαγγελίον καὶ τρόπον; αὐτὸν ἐν αρθρούσιται, ἀλλήλη γένεται τῷ Κατατύπῳ.

^c Epiphan. lib. de Pond. & Mens. supradicitat. Num. 64,

* Exod. 40.20.

^a Reg. 8.9.

^a Chro. 5.10.

^b S. Aug. de Civ. Del., lib. 15. c. 23. *Canon Scripturarum Servabatur in Templo Hebreorum populi, diligenter successione Sacrorum.*

^c Tertul. lib. de hab. mul. c. 30.

^d Cœc. Thesaur. I. 6.

^a Reg. 9.

^b Cœc. Apol.

^c Com. in hunc locum Damasc.

^d Loc. com. lib. 2.

c. 10. & 11.

^e Var. Resolut. lib. 4.

c. 14.

^d Oecon. bibl. tab.

24.

^e Sixt. Senens. bibl.

lib. 8. har. 9. ^f Redd

autem Sapientia ex Ec-

clesiasticis sit in Ca-

nonce S. Scripturarum

recepta Demonstran-

-tatio Testimoni-

Johannes Damas-

cenus utriusque volu-

minis mentionem faci-

ens lib. 4. de fide. hic

scribit. Nam et 17. @

autem hoc est Sapien-

zia Salomon & Sapien-

zia Simeon & Sapien-

zia quidem & boni Libri

sunt, sed non numeran-

tur, neque in Arca

jacebant.

* ET IDEO LICET APUD JUDAEOS NON NUMERANTUR, INTER FIDELES TA-

MEN MAXIMÆ AUCTORITATIS HABENTUR. ^f Canis. loc. com. lib. 2. c. 12. Respon-

do (Damascum cum reliquo) id eo tempore affutasse, quo Res NUNDUM erat Definita, quæ etiam

excusamus Cœcios. (Inter quos etiam & Damascum protulit, cap. 10.)

which *Canus* here pretendeth to make for him, (as if the Matter had never yet been determin'd in the Church before *Damascens* time, what Books were Canonical,) is altogether vain. For both the *Judaical*, and the *Apostolical* Church had determin'd it, and all the Churches following had submitted to that determination; though in the mean while, if we should take *Canus* at his word, he would be taken by it in his own *Snare*: For if the Quelction were not yet determin'd at the time when *Damaseen* lived, he cannot with any colour say (as he doth often,) that either *Innocent*, or the *Council of Carthage*, or *Gelasius* had determin'd it so long before. After all this, there is a ^a Sermon father'd upon *Damascen*, wherein the Books of the *Maccabees* are said to be *Divine Scriptures*; but in the same Sermon the writings also of *S. Denys* are said to be *Divine* and *Venerable* Bookes; (which yet never man lodg'd or numbred among the Canonical Parts of the *Bible*;) besides, this Sermon is so full of fables and impertinences, that no wise or sober man can ever take it, to be any part of his writing, whose Name it beareth. And yet they have nothing else to bring out of *Damascen* against us.

CVI. VENERABLE BEDE (So stiled in the Council of ^a *Aix*,) Who was born and bred up, lived and dyed in the *Church of England*, yieldeth divers Testimonies, that he knew of no Other Books to be Received there, as the Canonical Parts of *Divine Scripture*, but what we Receive there also at this day in our Publick Confession or Articles of Religion. For in his ^b Commentary upon the *Revelation*, he reduceth the Books of the Old Testament to the same Number, wherein both *Tertullian*, *S. Jerome*, and *Primasus*, which others above cited, had represented them

V 2 before 3

^a Sermo de desu-
cis apud Damascen.

An. Dom.

730.

^a Come, Aquisgr. sub
Pipino Ludov. Pil filio.
Beda Venerabilis
Doctor, et admirabilis.

^b Beda in Apoc. 4.
Alia animalium, qua
sunt Viginti Quatuor,
toidem V. T. Libros
insumunt. "Quibus E-
vangelistarum & ful-
etur Autoritas. &
veritas comprobatur.

before ; and in his ^c *Commentaries upon the Kings* he doth alsmuch ; elsewhere making no other ^d *Divisyon* of them , then into those *Three Clases* (commonly received by the *Hebreus*) of 1. *The Law*, 2. *The Prophets*, and 3. *The Hagiographa*. Besides in his *Book of the Six Ages of the world*, ^e he followeth the *Accompt of Eusebius* (aforementioned) and remarkably distinguisheth the *Books of the Maccales* from the *Divine Scripture*, coupling them with the writings of *Josephus*, and *Julius the African*, which is an evident Argument, that he reckoned them not to be *Canonical*.

^c Idem, lib.4. *Comment.* in Lib. Reg. *Duodecim Iuga Bonum XXIV Veteris Testamētū figurā inī accipendi sunt Libri.*

^d Idem, Lib.3. *Comment.* in *Genesin-Tria Canitla super Capit. eius, &c. quid aliud significant nisi TRIPARTITA ipsi populo concessa DIVINAE LEGIS ELOQUIA, LEGEM videlicet, & PROPHETAS, & AGIOGRAPHAS?*

^e Beda de Sex Aetate. Mundi, tom. 2. *Huc uixi DIVINA SCRIPITURA tempora temporum Sericum continet. Que autem posthac a-iud Judaei sunt digne-ya, de LIBR. MAC-*

*CABÆORUM, & JOSEPHI, atque AFRICANI Scriptis exhibentur, qui deinceps universam Historiam usque ad Romane tempora profecutisunt. * Andr. Schottus prafat. in Eucher. Lugd. in Biblioth. Patrum. f Com. in Lib. Reg. lib.3. cap.22. g Ccm. in Reg. lib.3. cap 26. h Beda in Hist. Gent. Angl.*

ⁱ Pict. Bibl. Ccd. 2. *Lectio eis in Biblioth. Adriani in S. Scriptu-ram. Usq[ue] Liber eis sis qui primi studia S. Bibliotum agg. edid-untur.*

^k Anno 1602. per Dr. Hoefelium.

CVII. *Photius* in the beginning of his ⁱ *Biblio-thēque* telleth us, that among other Books he had read an *Introduction to the Holy Scriptures*, written by a certain known Author in those times under the name of *ADRIAN*; and he commendeth the *Book* to them that *study the knowledge of the Bible*. At the beginning of this ^k last Age this *Book* was set forth at *Auspurg*. ^{And}

And though we finde no expresse Catalogue in it of the Canonical Books of Scripture recited in their order, yet the Testimonies that he bringeth out of the Scriptures, being very many, we finde never a One produced out of those Books that be now in debate; which is an evident signe, that he held them not to be any parts of Canonical Scripture. We adde this Author to the end of this Century; for if Photius read him, he was at least so Ancient, if he lived not in the Age before.

An. Dom.

760.

An Circiter.

CHAP. XI.

The Testimonies of the Ecclesiasticall Writers in the Ninth Century.

CVIII.

AT the beginning of this Age our Country-man *ALCUIN* lived in great honour and estimation of the World; who being brought up under *Venerable Bede* in the Church of England, was afterwards invited by *Charles the Great* into France, and there imployed as his chief Tutor in all Learning both Secular and Sacred. Among other of his works, there is One that he wrote against *Elipantus* the Bishop of Toledo in Spain; ^ who to maintain his Error touching the Adoption of Christ, had produced for his proof a saying out of ^b *Ecclesiasticus*; having no other Scripture, or proof out of all the Canonical Prophets to alledge for himself. The Answer that *Alcuin* returneth to this Proof, makes it clear, that *Ecclesiasticus* was none of

An. Dom.

800.

^a Elipantus in Epist. ad Alcuinum, col. 915.

^b Eccles. 36.14. Secundum Editionem vulgatam. Misere Domine plebi tua, &c.

^a Alcuinus aduersus Eliphantum, lib. 1. col. 941. *Dum tua perversitati defecrunt in PROPHETIS DEI testimonia, Error tuo convenientia, finixisti tibi NOVUM QUENDAM PROFETAM dixisse, Misere Domine, Ecce falsitas in Nominis Prophetae, Ecce perversitas in interpretatione Sententia; & non frustra oportebat Novum Doctorem Novum fidem invanire Prophetam.*

^b Ibid. In Libro Iesu Fili Sirac hac præfata Sententia legitur; quem Librum B. Hieronymus, atque Isidorus inter APOCRYPHAS, id est, DUBIAS SCRIPTURAS deputatum esse absque dubitatione testantur. Qui etiam Liber non tempore Prophetarum, sed Sacerdotium sub Simone Pontifice Magno, regnante Ptolomeo Euergete, confutatus est. c Abbas S. Martini Tuorenensis.

An. Dom.
810.

CIX. This that hath been said by Alcuin, will help us to another Testimony given for us in his time, and to understand it right, When CHARLES the GREAT, or some other Ecclesiastical Men under his Name, that wrote the Books of Images in opposition to the Greeks and the Second Council of Nice, made an open profession of the Catholick Faith which they had received from their Ancestors, and the holy Fathers of the Church. Of that Faith this was one Article,

^b ^c That they acknowledged the OLD and NEW TESTAMENT, contained in that NUMBER of BOOKS, which the Authority of the CATHOLICK CHURCH had delivered to them. And these were no other, then what we acknowledge our selves. For Charlemaine herein followed Alcuin's doctrine, to whom he had

^b Car. Magnis de Imaginibus, sub initio Lib. 3. Confessio fidei Catholicæ à Sanctis Patribus accepta. M. & V. Tellerianum recipimus in Eorum Libris NUMERO, quem S. Gerbold. Becke tradidit Auditori.

had committed the care of setting forth the Bible.

CX. At this time NICEPHORUS was Patriarch of Constantinople; whole Chronologie is extant, as it was set forth of old by *Anastasius* in Latin, and not long since by *Camerarius*, and *Contius*; The Greek Copie of it is to be seen at the end of *Scaligers Notes upon Eusebius*, and among the lesser works of *Pithous*.^a In this Chronologie he numbreth the Books first, that are received by the Church for certain and Canonical Scriptures; afterwards he addeth both ^b them that are contradicted or doubtful, and them that are ^c merely Apocryphal; herein following *Athanasius*, before alledged.

Et quid emerasset, subdit. Omnes tunc perlae etiam dicitur ad Calixtum. C. Simul veteris Test. sum Libri XXXII. b Ibid. Kai θεατρικόποται, &c. Et quibus contradicuntur, & non recipiuntur ab Ecclesia. a Maccab. 3. 2 Sap. 3. Ecclesi. 4. Psalm & Cant. Sal. 5. Esther. 6. Judith. 7. Susanna. 8. Tobit. c Ibid. Kai θεατρικός οὐτεροφα. Itinerarium Petri, &c.

CXI. RABANUS MAURUS the Arch-Bishop of Mentz, and Scholar of Alcuin, altogether followeth *Isidore*, and ^a transcribes him. *Isidore* and *S. Jerome* are ^b said by *Alcuin* to be both of one minde; and we may well number them *All* for our own witnesses; for as *Isidore*, so is *Rabanus* to be understood.

CXII. STRABUS the Benedictin, who first wrote the Ordinary Gloss upon the Bible, was Scholar to *Rabanus*; and writing upon *S. Jerome's* ^b Prologues there placed before the OLD TESTAMENT, (wherein, according to the Copies then in use, the Book of *Tobit* is said to be separated from the Divine Scriptures, and numbered among the Hagiographa,) he findeth fault with the Transcribers, and saith, that *Tobit* is to be set among the Apocryphal Books, and not

Ecce super Prol. in T. Nam, Librum Tobiae Hebrei de Catal. g. divinorum Scripturarum. S. riparia Hagiographa memoriavit. recipiuntur. Petrus inquit: ut verius dixisset APOCRYPHA. Vel LARGE accepti HAGIOPHR. IUF. quia SANCTORUM SCRIPTA, exinde N. MERO illorum NOVERE, que propter id dicuntur HAGIOGRAPHA; que sunt de NUMERO Catalogi, b. e. de numero XXXII Librorum; confitit enim in PENITATEUCHO, & obo Proprietate, & IX Hagiographis.

among

An. Dom.
820.

^a Niceph. Patr. CP. Canon Scripturarum, ex veteri Codice. Kai θεατρικός οὐτεροφα. &c. Has sunt divina Scriptura, que recipiuntur ab Ecclesia, & Canonicantur. Presente, & eod & &c. Libri veteris Test. sum Libri XXXII. b Ibid. Kai θεατρικόποται, &c. Et quibus contradicuntur, & non recipiuntur ab Ecclesia. a Maccab. 3. 2 Sap. 3. Ecclesi. 4. Psalm & Cant. Sal. 5. Esther. 6. Judith. 7. Susanna. 8. Tobit. c Ibid. Kai θεατρικός οὐτεροφα. Itinerarium Petri, &c.

An. Dom.
830.

^a Rab. Maurus de Inst. cleric. I. 3. c. 5.
^b Supra, Num. iei.

An. Dom.
835.

^b Strab. in Glof. super Prol. gal. Ite Tiberius Lectori Peritium prestat, ut valeat discernere, qui Libri apud Hebreos in Canone recipiuntur, quibus inter Apocryphae deparetur.

Ecce super Prol. in T. Nam, Librum Tobiae Hebrei de Catal. g. divinorum Scripturarum. S. riparia Hagiographa memoriavit. recipiuntur. Petrus inquit: ut verius dixisset APOCRYPHA. Vel LARGE accepti HAGIOPHR. IUF. quia SANCTORUM SCRIPTA, exinde N. MERO illorum NOVERE, que propter id dicuntur HAGIOGRAPHA; que sunt de NUMERO Catalogi, b. e. de numero XXXII Librorum; confitit enim in PENITATEUCHO, & obo Proprietate, & IX Hagiographis.

among the *Hagiographical*, (properly so called,) whereof there be but *Nine*, the whole Number of the *Canonical Books* being no more then *XXII* in all.

An. Dom. 835.

a Agobard. de Privilegiis & iure Sacerdotum. Omnes Levita quos numeraverunt Moses & Aaron iuxta preceptum Domini—fecerunt XXII milia, ficerunt XXII sunt Libri DIVINÆ AVCTORITATIS in V.T.

An. Dom. 850.

Anastas Bibl. apud Puthoratum, in episc. p. 16. Et quod V.T. sumi quibus contradicuntur, (& NON RECIPUNTUR AB ECCLESIA.) 1 Macabearum brevia 2 Superbia soloniana 3. Sap. 7. I. filii Davidis &c. ut supra. &c. Num. 110.

An. Dom. 890.

c Sigeb. Trith. & Sixt. Sen-de Scriptoribus, d Ambr. Amberg. in Apoc lib. 3. Quia prioris Testamenti Ecclesia XXIV Libris subiicit, quos & AVCTORITATE CANONICA Suscepit, in quibus etiam N. T. revelationum agnoscitur, idcirco in XXIV Senioribus Ecclesia figuratur. Ideo enim est N. T. predictatio siue nos, quid ex veteri reprobatur: tanquam Sciilicet ab eisdem trahit Numerum Ecclesia quibus in Sanitate perficitur.

CXIII. AGOBARDUS was now Bishop of Lyons in France; who in his ^a Discourse of the *Levitically Priviledges*, taking occasion from the Number which Moses and Aaron by Gods commandment had made of them in the Desert, saith expreſſly, That of the Old Testament there are but *XXII Books of Divine Authority*. Wherein he clearly maintaineth the Doctrine of Josephus, and the *Greek Fathers*, together with the *Prologues of S. Jerome*, and the *Article of the Church of England*.

CXIV. ANASTASIUS BIBLIOTHECARIUS, and an Abbot of *Rome*, did not only translate, but ^b amplifie the words of *Nicephorus* ^c (before recited) in his *Chronologie*, as knowing well, that neither the *Maccabees*, nor *Wisdom*, nor *Ecclesiasticus*, nor *Susanna*, nor *Judith*, nor *Tobit* were received for any *Canonical Books* by the *Church*.

CXV. AMBROSIUS ANSBERTUS, commended by ^c *Sigelert, Trithemius, and Sixtus Senensis*, for a perlon *very Learned* in the *Scriptures*, shall end this *Century*. Who in his ^d *Commentary upon the Apocaylyps* receiveth no more Books into *Canonical Authority* of the first *Testament*, then thele already named had done before him. For the Number of *XXIV* maketh no difference from the former Accomp of *XXII*, the one joyning the *Book of Judges* with *Ruth*, and the *Prophecy of Jeremy* with the *Lamentations*; the other reckoning them apart, every one by themselves, but *both* excluding the same Books that we exclude from the *Authentick and True Canon of Divine Scripture*. And in this Age there are no other *Ecclesiastical Authors* to be found, that have said any thing to this particular *Question*.

C H A P. XII.

The Testimonies of the Ecclesiastical Writers in the Tenth and Eleventh Centuries.

These Two were very obscure Ages, and had but few writers in them. Yet both the One and the Other will afford us their Testimony, and let us know, that they still continued the common distinction, which had alwayes been received in the Church, between the Canonical and Ecclesiastical Books of Scripture.

CXVI. In the Tenth Age we have RADULPHUS FLAVIACENSIS, a Divine of high accompt both with ^a *Trithemius* and *Sixtus Senensis*, for his abilities in all kinde of Learning, but specially for his knowledge of the *Holy Scriptures*; who in his *Commentary upon Leviticus*, speaking of the *Historical Books* of the *Old Testament* that are of *absolute* and *perfect Authority* in the *Church*, maketh an expresse ^c *Exception* against the Books of *Tobit*, *Judith*, and the *Maccabees*, as being none of that *Number*, but belonging to an *inferior* sort of Books, that were of a *lesser* and *imperfekt Authority*. Nor will it be any Argument either against him, or us, if it should be objected, that in the same place he mentioneth the Books of *Wisdom* and *Ecclesiasticus* to be written in the like stile with the *Proverbs* and the *Canticles*, for the like stile makes them not of the like *Authority*, no more then the *Histories* of *Tobit*, *Judith*, and the *Maccabees*.

An. Dom.

910.

^a *Trithem. & Sixtus de Ser. Ecel.*^b *Sixtus Seba. 1.4 Quem Librum iudicari debet, & eruditissime per omnia explicavit, ut in comparatione ejus ceterorum ejusdem Libri Expositores minimè expulsisse videantur.*^c *Radulph. Flav. in Levitic. initio Libri 14. Nam Tobias, Judith, & Maccabaeorum Libri, quamvis ad impressionem Ecclesia legantur, PERFECTAM tamen non habent AUCTORITATEM.*

made them *Authentick or Canonical Histories* of the Old Testament.

An. Dom.

1050.

b Herm. Contract. in Chron. de Sex Mundi Aetibus, ad An. Mundi, 3529. Huc usq; DIVINA SCRIP- TURA temp. r. se- riem continet: qua ve- ro postea apud Judeos sunt gesta, de Libr. Maccaeb. &c, Josephi, & Africani Scriptis exhibentur.

c Ado Vien. (qui flamus An.D. 879.) in Chronico. Etate 5.

An. Dom.

1090.

A Teijhem. in Chr. Hirsiang. & in Libr. de Scriptor. Clariuit his temporibus in An- glia Giselbertus Abba Welmonasterii B. An- selmi Discipulus, vir tam in Divinis Scrip- turis, quam in Secularibus egregit doctus, qui inter cetera sui ingenii monumenta Scriptis contra Iudeos Altercationem. &c, non incloganter. e Giselb. Alteratio, cap. 1. sub finem. Veteris Testamenti XXII sunt volumina; & distinguuntur in Legem, Prophetas, & Hagiographas.

CXVII. In the Eleventh Age we have HERMANNUS CONTRACTUS, an Author of great credit and approbation in the World. Who in his *b Chronicle*, following the Doctrine of Eusebius, S. Jerome, and Venerable Bede before him, placeth the *Macabees* with the Histories of *Josephus* and *Julius Africanus*, separating them all from the Books of Divine Scripture; whereof if the *Macabees* had been part, why are they here Oppos'd one to the other? But with him the *Canonical Scriptures* went no further than the time of *Nehemias*. And in the Age but one before him, *c* ADO the Bishop of Vienna (whom we there omitted) said as much as *He*.

CXVIII. Towards the end of this *Eleventh Century* GISELBERTUS *d* was Abbot of *Westminster*, and wrote that *Altercation* between the *Synagogue* and the *Church*, which was not long since set forth in Print at *Colen*. In this Book we have likewise his *Testimony*, *cc* *e* That the *Old Testament* consisted of *Two and Twenty* *Volumes*, and was distinguished into the *Law*, the *Prophets*, and the *Hagiographa*. For other *Books* of *Scripture* he knew none, that were properly *Canonical*. *XXII* *sunt volumina*; & *distinguuntur in Legem, Prophetas, & Hagiographas*.

CHAP.

CHAP. XIII.

*The Testimonies of the Ecclesiasticall
Writers in the Twelfth Century.*

CXIX. IN the beginning of this Age ZONARAS wrote his *Commentaries upon the Canons* that were then received by the Greek Church.

Where reciting the *Canon of the Council of Carthage*, concerning the *Books of Scripture*, which they appointed publickly to be read in the *African Assemblies*, he setteth this *Scholie* upon it ; ^a That the best *Rule* whereby to know what ought to be *Read* in the *Eastern Churches* (for among them he lived,) is to have recourse to the *Apostles Canons*, the *Council of Laodicea*, and the *Canonical Epistles* of *Athanasius*, *Greg. Nazianzen*, and *Amphilochius*; who had given them their ^b *Rules*, as they received them from the *Apostles* and their *Successors*, for that purpose long before.

(dicit omnes enumerant,) & *Magnus Gregorius Theologus*, & *Sardius Amphilochius* demonstrant. b *Sa-*
pricitat. Num. 55.59. 66.67.

CXX. In the Churches of *Germany*, at this time was RUPERT Abbot of *Tufts*; a very ^a grave and learned Author; and though ^b Cardinal *Bellarmin*, and some other later Writers in the Church of *Rome*, lay the common aspersion of an *Heretical or Erroneous Doctor* upon him, because he agreeeth not with them in their *New Doctrine of Transubstantiation* in the *Sacrament*; yet ^c *Peterius* more ingenuously acknowledgeth and commendeth him for a good *Catholic*. Of the

An. Dom.

1118.

^a *Zonar. in Canonis Conc. Carth. Can. 27.*
Itet rō. tira dī
diāzjrdoxas Bi-
Clas in' Ἐκκλησία,
&c. Quas Libres le-
gere in Ecclesia ope-
rat, & Apostolorum
Canon, & Laodicene
Syndi Can. 59. &
Magnus Athanasius,
(dum qui Libri legen-

An. Dom. 1120.

^a *Honor. Augustod-*
de lumen. Eccl. Sixt-
Sen. Bibl. lib.4.

^b *Bellar. de Scr.*
Eccl. ad An. 1119. &c.
li.3. de Sacr. Euchar.
cap. 11. & 15. Auct.
Mirac. & alii.

^c *Peter. in Gen. c. 2.*
ver. 8. q. 5. Sec. 44.

^d Rupert, in Gen. l. 3.
cap. 31. Verum hoc
Scriptura (de Libro
Sapientie loquitur)
neque de Canone est,
neque de Canonica
Scriptura sumpta est
Sententia hoc.

e Idem in Apoc. 4.
lib. 3.

Book of Wisdom this RUPERTUS writeth expressly, ^d That it is not in the Canon; and to a Sentence brought out of that Book, he answereth plainly, "That it is no Canonical Scripture. By which Answer the Books of Tobit and Judith, and the Son of Sirach, and the Maccabees, are likewise excluded; for they belong no more to the Authentick Canon of the Bible, than the Book of wisdom doth. Again, in his discourse upon the XXIV Elders in the Revelation, though ^e he applyeth them to the XII Judges of Israel, and the XII Apostles of Christ, yet there he approveth of the other Interpretation, (often before alledged out of the Ancient Fathers) which herein alludeth to the XXIV Books of the Old Testament. And how could he approve of *that Number*, if *that Number of Books* had been *defective*, or the *New Roman Catalogue* held then to be *Canonical*?

Anno Dom.

1125.

^a Honor. Augustinus
dumentis, Proem. in
Psalt. *SCRIPTURA*
V. T. Spiritu Santo
autore, à Prophetis
Scribitur, et in *TRIA*,
id est, *Historiam* (sive
Legem Mosis) in *Prophetiam*, & in *Hagiographiam* dividitur,
Cfr.

CXXI. HONORIUS, a Priest of AOSTUN in the Duchie of Burgundie, was contemporary to Rupertus, and set forth many Works, which are mentioned by himself in the end of his Book *De Luminaribus Ecclesie*, or the *Writers of the Church*. Among others his *Exposition of Davids Psalter* is one; in the Preface whereof he ^a divideth the *Scriptures* of the "Old Testament into Three Parts, the Law, or the History of Moses, the Prophets, and the Hagiographa; placing the *Psalter* in order among the last. And herein he followed S. Jerome, and the *Ancient Canon* of the Church.

An. Dom. 1130.

^a Baron. ad an 1145.
Sect. 34. &c 1126 Sect.
11. & 1136. Sect. 10.
^b Petrus Cluniacensis
in Tract. contrà
Indios, c. 5. Extra
Sacrum Canonem ve-
strum quicquā vos pro
Authentico suscipere,
vel falsificare. Non ap-
probabo.

CXXII. PETRUS MAURITIUS the Abbot of CLUGNY in France, was also in great accompt at this time, highly ^a favoured by Pope Eugenius, and a special friend to S. Bernard. He wrote many Treatises, collected, and set forth together in the *Bibliotheca Cluniacensis* at Paris. In his Discourse against the Jews ^b he rejecteth all they can alledge as any *Authentick Testimony* for themselves, which is not in their *Sacred Canon*.

Canon of Scripture. In his Epistle, or Treatise against the Petrobusians he refuteth five several Heads of their doctrine, among which the first was, their denial of Baptism to Infants. And because ^c the same went, “that they detracted much from the Majesty of the Scripture-Canon, contained in the Books of the Old and New Testament; he proveth the Divine Authority of every Book in particular, to them, one after another, reckoning no more, then are in the Hebrew Canon, and specified in S. Jeromes Prologue. He endeth the Old Testament with the Book of Esther, (which is otherwhiles compted as an Appendix to Nehemiah.) And after all the Authentick Scriptures of that Testament though he ^d addeth those “other Six of Wiss-“ dom, Ecclesiasticus, Tobit, Judith, and the Maccabes, “as Books very useful and commendable in the Church; yet he saith expressly of them, “that they are not to be “placed in the same sublime and equal dignity with the rest, that he had mentioned before; and thereby plainly distinguishing between the Divine Canon of Scripture-Books, and the Ecclesiastical, thereunto ^e annexed, for the use and benefit of the Church. And, that which is remarkable, he maketh this distinction between them, even in that very place, where he bringeth in the 2 Book of the Maccabes, as a Testimonic against the Petrobusians, upon the point, then in controversie, about ^f Prayers

ad Hebraico Canone habuerunt; sequitur, quia nullo eorum Librorum excepto, OMNIS PARI MODO suscipi debuerunt. Sed non solum CHRISTIANIS, sed & ipsis JVDAICIS literis auctoritatem
 Omnes juxta SUPRA-SCRIPTVM ORDINEM Libri à Libro Job usque ad Hunc Librum Esther,
 & scilicet non excluso, sed addito, pars auctoritatis sunt, &c. d. Ibid. Restant post hos AVTHEN-
 TICOS S. Sci. Libros, SEX non retinendi Libri Sap. Ecclesiastic, Tob. Jud. & uterque Maccab. Li-
 ber: quæ est ad SVBLIMEM ILLAM PRÆCEDENTIIVM DIGNITATEM pervenire non pos-
 sunt propter laudabilem tamen & per necessarium doctrinam ab Ecclesia suscipi meruerunt. Super quibus
 vobis commendandis ne laborare opus non est. Nam si Ecclesia alicuius precit apud vos est, ejus auctoritate
 aliquid, saltem PARVM QVID, à vobis suscipiendum est. e. Ibid. Succedat tamen Sacrorum Librorū
 auctoritas, & iam CANONIS DIVINI, quā ALIORVM VOLV MINUM EICOHERENTIVM,
 & ab Ecclesia traditorum clarissimus sonus. f. Ibid. Quas hereticī quidam, & Calibolici nostri tem-
 poris negarunt, (viz. preces) pro Meritis.

*c In Bolla professo-
nis fidei.*

b Sess. 4.

Anno Dom.

1140.

For the dead : Which he would never have done, but that he knew full well, the Church in his time held none of those Books to be Canonical Scripture. But & Pope Pius the fourth, and his New Workmen in the Church at h Trent have broken down this Partition wall between the Divine and the Ecclesiastical Canon, which all Ages kept up, before them.

CXXIII. HUGO de S. VICTORE, a *Canon Regular*, and a *Saxon* by Nation, was about this time Abbot of *S. Victor's* at *Paris*; whose knowledge in the *Scriptures* hath ¹ been held equal to *S. Augustines*, and his Authority ^k at the *Sorbon* set above *Thomas Aquinas* himself. It is confess'd by ^l *Serarius* the *Jesuite*, that this *Abbot* was altogether of our minde in setting forth the *Canon of Scripture*. For in divers places of his *works* he doth formally and amply maintain, that there are no more Books of the *Old Testament*, then we now receive (as *He* and the *Church* in his time did) for *Divine* and *Canonical*. ^m Five several times he setteth down the *Catalogue* of them all; whereof it will be sufficient here to consider *Two*. In his ⁿ *Book of Sacred writers*, having first begun to say, "That all *Divine Scripture* is contain'd in *Two Testaments*, the *First* whereof comprehendeth the *5 Law* of *Moses*, the *8 Prophets*, and the *9 Hagiographa*, he enumerateth them every one in order, as *S. Jerome* doth in his *Prologue*; "concluding, that they make altogether *XXII* in *Number*. Whereunto he ^o subjoyneth those others of *Wisdom*, *Ecclesiasticus*, *Tobit*, *Judith* and the *Maccabes* with this note upon them, "That though they be *Read* and *used* in the *Church*, yet they are *not written* in the *Canon*: computing

*i Trithem. in Chr.
Habsuagienſi.*

*k Artic. Parisien.
contra Joh. de Montefono.*

*l Serat. in Tobiam,
Proleg. 5. & in Mac-
cab. pralib. 3.*

*m Hugo de Sancto
Vict. Tom. 1. de Scrip-
turis, & Scripturis
Sacris, c. 6. Tom. 2.
Exceptionum priorum
lib. 2. c. 9. Tom. 3. E-
ruditionis didascalica,
lib. 4. c. 2. Item, E-
rud. Theolog. in spec.
Ecclesiæ, cap. 8. Item,
Prolata in Libr. de
Sacram. cap. 7.*

*n Hugo de S. vict. de
Scripturis & Scrip-
tor. Sacris, cap. 6 Om-
nis Divina Scriptura
in duob. Testamentis contineatur, veteri videlicet & novo.—V. I. continet Legem, Prophetas, & Hagi-
ographa. Enumeratis Libris singulis, concludit, OMNES ergo sunt Numero XXII. o Ibid. Sunt pra-
terea alii quidem Libri, ut Sapientia Salomonis, Liber Iesu filii Sirach, & Judith, & Tobias, & Libri
Maccabiorum, qui leguntur quidem, SED NON SCRIBVNIVR IN CANONE.*

* them

•^a them among the Writings of S. Ambrose, S. Augustine, and other Fathers of the Christian Church; which were otherwhiles publickly read in Assemblies, as well as they. In the same Book ^b he calleth them (as we usually do now) *Apocryphal Writings*; and in another, ^c such as have no Canonical Authority.

ut diximus, quidam Librissunt, qui NON SCRIBVNTVR IN CANONE,
Sapiens, Salom. &c ceteri. ^b *Ibid. cap. 12. Apocryphissunt.* ^c *Etud. in Spec. Eccl. cap. 8. Sunt*
in V. T. ali Libri, qui leguntur, sed in Canone Authoratis non scribuntur, ut Liber Tobia, Judith, &c.

CXXIV. Contemporary to him was RICHARDUS de S. VICTORE, a Scottish-man, and a *Canon Regular* in the same Abby of S. Victors at Paris, where he was sometimes likewise the *Prior* among them; Many learned and excellent writings of his are extant, and among the rest his *Collections*, or ^d *Four Books of Excerpts*, wherein he followeth his fellow HUGO for ^e the *Number* of the *Canonical Books of Scripture* in all things, adding with him, that the others of *wisdom*, *Ecclesiasticus*, *Tobit*, *Judith*, and the *Maccabes* had not the *Authority* of the *Canon*, though they were privileged to be *Read* in the *Church*. Which is the same thing that we say still in our *Articles of Religion*. S. BERNARD giveth us no particular Catalogue of the *Scriptures* in all his *Works*: but he lived in great amity and unity with these *Three last Authors*, and we may justly presume, that neither *He*, nor any *Doctor* of the *Church* in his time was of other minde.

CXXV. Among the *Greeks* in this Age lived PHILIP the SOLITARIE, whose *Rules of Christian life* we have in the *Colen-Bibliothque* of the Ancient writers, published and translated by *Pontanus*, together with the Notes that *Michael Psellus*, *Phialite*, and *Gretser* made upon that Treatise. ^a Wherein he re-

doceſſalli, purgati, &c Spiritu corroborati Sermones Divinos ediderunt, &c Libros Omnes numero Sexaginta
ta compofuerunt, XXVII N. T. &c reliquos V. T.

^a *Ibid. S. Parrim Scripta, id e. B. Hieronymi, Augustini, Ambroſii, Gregorii, Orensis, Beda, & aliorum Doctorum, in Textu Divinarum Scripturarum non compunguntur, quemadmodum in V. T. & tamen leguntur, ut*

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1145.

^d *Qui illi ab omnibus attribuuntur, praeter und. Bellarm. lib. de Scriptor. ubi absque causa probabili de Anthonre ambigit.*

^e *Rich. de S. vict. Excerpt. l. 2. c. 9. Libri V. T. sunt XXII. Alii non habentur in Canone; tamen leguntur, ut & Scripta Paterum, His sunt Sapiens. Eccl. Tob. Jud. & Libri Maccab.*

Anno Dom.

1145.

^f *Philip. Sol. Dioptrice Regule, l. 4. c. 19. Id per gratiam.*

duceth.

duceth the *Books* of the *Old and New Testament* to the Number of *Sixty*. From which number taking *XXVII* belonging to the *New Testament* (for so many there are,) the Remainder will be but *XXXIII* for the *Old*. And out of that *Number* as we made the *Accompt* clear ^a before) must our *Apocryphal Books* necessarily be excluded. For the *Cavil* of ^b *Gretser* against that *Accompt*, is grounded upon nothing else, but the negligence of the *Printers*, or the false *Copie* that *Phialite* and ^c *Pontanus* followed, when they change one *Number* into another, and divide *Sixty* into *XLVI* of the *Old Testament*, and *XXVII* of the *New*; which is *XIII* more then the *whole* will contain.

*Anno Dom.
1150.*

*d Trithemius in Lib.
de Scriptor.*

*e Antonin. Sum. hi-
stor. Tit. 18. c. 6. A*

*quidusdam predicator
in populis, quid bi-
Tres solennes Viri fue-
runt Germani fratres
ex adulterio nati. Quo-
rum Mater cum in ex-
tremis admonebatur, ut
in confessione criminis,
qua perpetrasset, hoc
fateretur, respondisse
dicitur, Adulterio qui-
de grave peccatum esse,
sed ramen quantum vi-
derat. Tres suos filios
tam magno esse Lumi-
na Ecclesia, se punire-
renon posse.*

*f Anton. ib. Sed hoc
non reperitur Auten-
tum. Iudei non fuerunt
contemporanei, nisi ut
in tempore ORATI-
ANUS enim fuit ante
ALIOS DUOS.*

CXXVI. This was the Age, wherein lived **GRATIAN**, a Monk of Bononia in Italy, (who out of certain and uncertain, true and supposititious Writings made up his *Concordance of disagreeing Canons*, which we now call his *Decree*;) and **PETER LOMBARD**, the Bishop of Paris, (who for his *Systeme of Divinity*, collected out of many *Sentences* that he found dispersed in the *Fathers*, was stiled the *Master of the Sentences*;) and **PETER** surnamed **COMEATOR**, (a Priest of the Church of Troyes in *Champagne*,) so called, because he was ^d held to be *Heluo Librorum*, that is, a *Great devourer of Learning*. There was ^e a *Report* spread about the *World*, That these *Three Men* were all the *Sons* of one *adulterous Woman*, who when she came to die, refus'd to shew any *Repentance* for her fault, because she had been the *Mother* of such excellent and admired persons, as they all proved to be; which she thought a sufficient *Recompence* or *Ex-
cuse* for her *sin*. Yet all this was a ^f devised and a flying *Tale*, having no certainty or *Truth* in it. For they were so far from being *Brothers*, that they were of several *Nations*, and hardly *Contemporaries*, the one

one an *Hetrurian*, the other a *Lombardine*, (from whence he had his Name,) and the third a *Frenchman*, every one born of a several *Mother*.

CXXVII. But PETRUS COMESTOR abbreviated the Histories of the *Bible*, and call'd it the *Scholaſtical History*. Where in his † Preface upon *Josuah* he reciteth the *Books* of the *Old Testament*, and divideth them into their *Three Orders*, as *S. Hierome* and the *Hebreus* do, without saying, or insinuating so much as by one word, that the *Christian Church* had any other *Canon*, which differ'd from the *Hebreo*.
In the first order be the *Five Books of Moses*; in the ſecond, the *Eight Books of the Prophets*, and in the third, the *Nine Books*, that *Remain*, of the *Hagiographa*. If *Comeſtor* had known any more, that yet *Remain'd* of the *Old Testament*, he would never have been ſo perfidious to himself and the *Christians*, for whose uie and benefit alone he wrote this his *Scholaſtical History*, as not to name any one of them. But clear it is, that he affirmeth abſolutely, as well in his own ſenſe, as in the ſenſe of the *Old Church*, That after the *V Books of the Law*, and *VIII* of the *Prophets*, there *Remain* but *IX* more for the *first Testament*. Among which the *VI* debated Bookes can have no room. Otherwhere, when he cometh to ſpeak in particular of the *Book of Tobit*, he faith expreſly, ^b That it is in no order of the *Canon*: and of *Judith*, That *S. Jerome*, and the *Hebreus*, lodge it among the *Apocrypha*, and That it was but a ^c fault in the writer, to ſay, they placed it among the *Hagiographa*. Besides all this, he is bold to call the *Story of Bel*, and the *Dra-gon*, a ^d *Fable*, and to ſay, That in the *History of Susanna*, all is not ſo true as it ſhould be; which certainly he would never have ſaid of any *Canonical Part of Scripture*.

CXXVIII. There is a certain *Scholaſt*, that maketh

Anno Dom.

170.

† Petr. Comeſtor. pref. in hiſt. *Jofue*, *Hebrei* diſtinguant *V. T.* in *Tres ordines*. Primum vocant *Legem*, Secundum *Prophetas*, et Tertium *Hagiographa*.

^a Ibid. In *Lege V.* Libr. *Moyſis*. In *Prophetis VIII.* In *Hagiographis IX* Libr. *V.T.* qui *SUPERSUNT*.

^b Idem, pref. in hiſt. *Tobit*. De *Nullo Ordine* eſt.

^c Vide ſuprā, num. 73. ubi citatur *Gloſſa Ord.* & in ea *P. Comeſtor.* p. 142.

^d P. Comeſtor pref. in *Dan.* & cap. 13. Item apud *Peter*, Ib.

Y

Anno

Annotations and Additions to this Scholastical History of Comestor. And being somewhat troubled at what was there said concerning the Number of the *Hagiographa*, that they were but Nine, and that no mention at all is made of the debated Books that were afterwards annexed, and admitted to be *Read in the Church*, he setteth this ^b Note upon *Comestor's Preface*, "That indeed the Books of *Wisdom*, *Ecclesiasticus*, *Judith*, *Tobit*, the *Pastor*, and the *Maccabees*, be all *Apocryphal*, because the *Author* of them is not known, (that is to say, c whether they were indited by the *Spirit of God*, or of *Men only*.) but for as much as there is no doubt made of their *verity*, the *Church* hath received them. Where he doth not say, that the *Church* hath altered the *Nature* and *Condition* of them, so, as to make them *Canonical Books of Scripture*, which were dubious and *Apocryphal* before, but that it hath received them only as *Books* to be *read for instruction of manners*, and for the knowledge of divers *Ecclesiastical Histories*, and *Occurrences*, not for grounding of any *Articles of Faith* upon them. For otherwise, the *Pastor* of *Hermes*, (reckoned here by this *Scholiast* among the rest,) which in former ^d Ages the *Church*, in some other places, permitted to be publicly *read to the people*, would augment the number of the *New Canonical Books*, beyond the *Accompt* of the Masters at *Trent* themselves.

Item, *Toftar*, *pref. in Matth. q. 3.* De *AUTORIBUS* enim *barbarum non confat Ecclesia, an SPIRITU S. dilectane scriperint.* d. Vide *suprà*, *Num. 60.*

An. Dom.

1174.

CXXIX. In *Comestor's* time lived JOHN BETH, a Doctor of Divinitie in the Schooles at *Paris*; who, in his *Book of Divine Offices*, declaring in particular what *Lessons* were then *read in the Church*, according to the *Several Seasons* of the year, after the *Three Books of Solomon*, he nameth the *Other*.

Other Two ^a of wisdom, and the Son of Sirach ; and he noteth them to be Apocryphal. But when he declareth in general, what Books are contained in the Bible, he ^b putteth Tobit and the Maccabes, together with Philo and Ecclesiasticus, into the Apocryphal Number : and saith plainly, that though the Church alloweth them, (that is, to be Read,) yet she receiveth them not, (that is, among the Canonical Scriptures.) where, if Lauriman's Copie, (which he followed in setting out Beleth) had been good, as he ^c complaines that it was in many places very bad, we might have had the Book of Judith added to them, and left out among the Hagiographa before. For it is manifest, that in all this Chapter Beleth intended to follow S. Jerome, whose Catalogue of Scriptures was then only received in the Church for Authentick and Certain.

uno volume XII. Prophetae minores. NOVEM, que deinceps sequuntur, reputantur Hagiographa, ita item ut sint Authentica, nimirum Psalm. Job, Tres Libri Salomonis, Faralip. Judith (turbis vitium Scriptoris) & Tob. Quatuor tandem APOCRYPHA, Tob. Maccab. Philo, & Iesu Sirach, qui appellantur Ecclesiasticus. Verum hos quatuor quidem NON RECIPIT ECCLESIA, tamen eos approbat, quid argumentum sed habeant Librorum Salomonis, etiamque eorum Autores pro certo ac vere non sciat. Alter Deus credidimus EZRAE composuisse, qui TOTAM BIBLIOTHECAM veteris Testamenti restituit, cum ab Babylonis esset combusta. c Corn. Lauriman, in pref. ad pium Lectorem Codex M.S. in artis ac pressis characteribus fuit exaratus, ut legere admodum mibi fuerit difficile, usque adeo, ut sa- penimero, si quam sententiam eliceret voluisse, debucrum profecto divinare.

CXXX. Among others, that were famous in this Age, we have JOHN of SALISBURY, born and brought up there in the Church of England, but afterwards made Bishop of Chartres in France ; a man as ^a highly honor'd for his learning as any in his time ; who in one of his ^b Epistles handling this matter at large, professeth to follow "S. Jerome herein before

et lego Patrum Sententias, Catholica Ecclesia Doctorem Hieronymum sequens, quem in constituendo litera fundamento probatissimum habeo, sicut constat esse XXII literas Hebreorum, sic XXII Libros V. T. tri- bus distinguis ordinibus INDUBITANTER CREDO. Et sic colliguntur in summa XXII Libri V. T. licet nonnulli Librum Ruth, & Lament. Jerem. in Hagiographorum numero recensentur, ut in XXIIIIT Summa omnium dilatetur. c Ibid. Liber vero Sapientia, & Ecclesiasticus, Judith, Tobias, & Pastor, ut idem assertit, NON reputantur in CANONE, sed neque Maccabaeorum Liber, qui in Duo volumina scanditur, quorum primum Hebreorum redolat eloquentia, alter Graecia, quod stilus ipse convicit.

a Joh. Beleth. div. offic. cap. 62. a Calendis iugis Augu- sti usque ad Septem- bre leguntur Tres Li- bri Salomonis, et DVO Sapientia, QVIS VNT APOCRYPTHI.

b Idem. c. 60. Sunt autem XXII volumi- na V. T. V Libri Mo- sis, sunt preterea qui hoc modo enumerantur, Jos. Judic. cuius ex- tremo partice pars est Libri Ruth (vitium est hic Scriptoris, nam debuit dicere, cujus extrema pars est Liber Ruth.) San. Reg. Isaias, Jerom. Exech. (Dan.) et sus

anno volumine XII. Prophetae minores. NOVEM, que deinceps sequuntur, reputantur Hagiographa, ita item ut sint Authentica, nimirum Psalm. Job, Tres Libri Salomonis, Faralip. Judith (turbis vitium Scriptoris) & Tob. Quatuor tandem APOCRYPHA, Tob. Maccab. Philo, & Iesu Sirach, qui appellantur Ecclesiasticus. Verum hos quatuor quidem NON RECIPIT ECCLESIA, tamen eos approbat, quid argumentum sed habeant Librorum Salomonis, etiamque eorum Autores pro certo ac vere non sciat. Alter Deus credidimus EZRAE composuisse, qui TOTAM BIBLIOTHECAM veteris Testimenti restituit, cum ab Babylonis esset combusta. c Corn. Lauriman, in pref. ad pium Lectorem Codex M.S. in artis ac pressis characteribus fuit exaratus, ut legere admodum mibi fuerit difficile, usque adeo, ut sa- penimero, si quam sententiam eliceret voluisse, debucrum profecto divinare.

An. Dom.

1180.

a Baron. ad Ann. 1181. Sect. 16.

b Joh. Sarisbur. Ep. 172. Quid ergo de NUMERO Librorum Diversarum & multipli-

" all others, and undoubtedly to believe, that there are
 " but XXII Books in the *Canon* of the Old *Testament*.
 " All which having named in order according to
 " their Several *Classes*, he concludeth, that neither the
 " Book of *Wisdom*, nor *Ecclesiasticus*, nor *Judith*, nor
 " *Tobit*, nor the *Pastor*, nor either of the *Maccabees*,
 " are to be reputed *Canonical*. Which is a cleer
 Testimonie for us, without any *Contradiction* to be made
 against it.

An. Dom.

1190.

^a Petri Abbat. Cel-
lenfis lib. de Pani-
bus, cap. 2. *Hic enim*
numeris (XXIII)
tan filiorum Jacob,
quidam Apostolorum Christi duodenarium numerum duplicatum significat. Sub hoc etiam numero Libri con-
tinetur V.T. plenariae ieiunii instruatio animatum pralibatur ex hoc numero Librorum.

An. Dom.

1192.

^b Theod. Balf. in
in Conc. Carthag.
Can. 27. *Quoniam Li-*
bros legi in Ecclesia
operantur, quare S. A-
pofi. Can. LX. &
LXXXV. *Laodicens. Synd. Cen. LX. S. Greg. Theologi ea qua Metro scripti, & S. Athanasi Cannica,*
& S. Amphibolii.

CXXXI. In this Bishoprick at *Chartres*, PETER the Abbot of *La CELLE* at *Troyes*, was *John of Salis-
bury's Successor*. And as he followed him in his of-
fice, so did he in his *Doctrine*, concerning our pre-
sent *Question*. For ^a in a *Treatise* that he wrote of
the *XXIII Loaves* and the *Tabernacle*, making divers
allusions to that *Number*, his last is, *that So many are*
the Books of the First Testament.

CXXXII. THEODORE BALSAMON, the
Patriarch of *Antioch*, in his ^b *Commentaries* upon the
Councell of *Carthage*, referreth, for the *Number* of
Canonical Books, (as *Zonaras* did before) to the
Apostolical Canons, the *Council of Laodicea*, and the
Epistles of Athanasius, Nazianzen, and Amphibolius,
who reckon no more then we doe. And here an End
Of this Century.

CHAP.

CHAP. XIV.

*The Testimonies of the Ecclesiasticall
Writers in the Thirteenth Century.*

CXXXIII. **V**E are now come to the *Age*,
wherein the Mendicant Friars,
and the Doctors, that we usually
term the *Schoolmen*, began first to set up in the
World. Whose chief work was to studie, and to
write Commentaries upon the *Master of the Sentences*.
But because *He*, in all his *Four Books*, doth not any
where propose a *Catalogue* of the *Scriptures*, nor give
his *Interpreters* any occasion to treat of that *particular*
Question, for the most part they all passe it over in
silence, & take no notice of it. Yet nevertheless divers
there be among them, that have *Glossed*, and *Commented*
upon the *Scriptures* them selves, some upon the *whole*
Bible together, and some upon *several parts* of it.

An. Dom.
1200.

CXXXIV. The *First Authors* of the ORDINARY
GLOSSE upon the BIBLE, although it be not so well
and certainly known, what particular persons they
were; (for ^a *Antoninus* the Archbishop of Florence,
and ^b *Gaguinus* the General of his Order in France,
make *Alcuin*, our own Countryman, to be the first
beginner of it; but ^c *Tribeminius* and ^d *Sixtus of Siena* give that honour to *Strabus*, (both whom we
produced as *our Witnesses* before;) yet this is certain,
that whoever began it, others had by ^e this time
much augmented it, and that it was now with a general
Consent and Applause of all the *Pastors* and *Doctors*
in the *Western Churches*, received, as a *work* of special
use

^a Part. 2. Tit. 4. 6. 15
^b Hist. de Orig. &
Reg. Franc. lib. 4.
cap. 1.
^c De Script. Eccl.
^d Bibl. lib. 4.

An. Dom.
1200.

use and benefit, for the better knowledge and understanding of the *Holy Scriptures*, and for the clearer setting forth of the common *Doctrine*, and *Religion* then professed among them ; for the *Abuses in Religion* (whereof the new *Canonizing of Apocryphal Scriptures*, is one) were not yet become the *Doctrines of the Church*, as the New-Council at *Trent* hath since ordered them to be.

CXXXV. In this *GLOSSE* upon the *BIBLE* we have a *Preface*, wherein ^a First, the *Composers*, and *Defenders* of the *Trent-Canon*, are branded (before-hand) with *Ignorance*, and a worse matter, for holding all the Books, that are contained and put into one *Volume of Scriptures*, together, to be of a like and equal *Veneration*, or that they ought so to be received in the *Church*. Secondly, "The *Canonical Books*" are there distinguished from those which be not *Canonical*, and as ^b great a difference made between these Two, as between that which is *Certain*, and that which is *Doubtful* ; For the *Canonical* were written by the *Inspiration of the Holy Ghost*, but who were the *Authors* of the other, or at what time they were written no man can tell. Thirdly, we are there inform'd, ^c "That the *Church* permitteth the reading of the *Apocryphal Books*, only for *devotion* and *instruction* of manners, but not for any *Authority* that they have to conclude *Controversies* in matters of *Faith*. Fourthly, That ^d there be but *XXII. Canonical Books* of the *Old Testament* ; and what Books soever there be besides, that they ought to be put among the *Apocrypha*. This was the judgement of all learners.

^a *Gloss. Ord. Pref. de Libris Bibl. Canoniceis & Non-Canoniceis. Quid sunt multi, qui, ex eo quid non multam operam dant Sacra Scriptura, existimant, OMNES LIBROS, QUI IN BIBL. CONTINENTUR, PARI VENERATIONE* (que sunt verba Conc. Trid. Sect. 4.) *esse Reverendos atq; adorandos, NESCIENTES distinguere inter LIBROS CANONICOS & NON-CANONICOS, quas Hebrei inter APOCRYPHA computant; unde sepe eorum dictis RIDICULI videntur, &c.*

^b *Ibid. Inter quos tantum distat quantum inter CERTUM, & DUBIVM. Nam CANONICI sunt confelli SPIRITU SANCTO DICTANTE; NON-CANONICI autem, sive APOCRYPHI, nesciunt quo tempore, quibusve Auctoribus sunt editi.* ^c *Ibid. Ecclesia eos legit, & permittit, ut ad devotionem, & ad mentem informationem a fidelibus legantur; Eorum tamen auctoritas ad probandum est, qua veniunt in dubium aut in controversonem, qd ad confirmandum Ecclesiasticorum Dogmatum auctoritatem, non reputatur videnda.* ^d *Ibid. Sunt igitur Libri Canonici V. T. XXII. Quicquid autem extra hoc est, (de V. T. loquer) us dicit Hieronymus, inter APOCRYPHA est ponendum, &c.*

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ned Men, and the Common Belief of the Church, in those dayes; wherein if any particular or private persons were of another minde, they are here condemn'd of ignorance, and want of knowledge in the Scriptures.

CXXXVI. Which judgement is not only here declar'd, and propos'd by the Authors of this ordinary Glossie themselves; but confirm'd likewise by the Testimonies of the Ancient Fathers; among whom, though the chiefeſt attestations which they bring, are out of Origen, S. Jerome, and Ruffin, yet they take notice of S. Augustine also, and of his diſtinction be-tween thoſe Apocryphal or Ecclesiastical Books, that are of greater Authority, (which therefore he putteth into his larger Catalogue) and thoſe that are of a * leſſer account, (which therefore he leaveth out;) But whatſoever S. Augustine had ſaid, the common conſent of the Church now was, to acknowledge no more Books for Canonical Scripture, then thoſe that Ruffin, and S. Jerome, had received from their Anceſtors, and recorded to Posterity. In which regard, when they come to the ſeveral Books of Tobit, Judith, Wiſdom, Eccleſiaſticus, and the Maccabees, they prefix this Title to them all, b "Here beginneth the Book of Tobit, which is not in the Canon. Here beginneth the Book of Judith, which is not in the Canon. Here beginneth the Book of Wiſdom, which is not in the Canon. The Book of Eccleſiaſticus; The First, and the Second Book of the Maccabees; which are not of the Canon. Which is to write this diſtinction, that we now maintain, with a Pen of Iron; that it might never be forgotten.

CXXXVII. And to this purpose, before all their Bibles, and all their Glosses, or Commentaries upon the Bible, they were wont then, (as moſt an end the cuſtome is to do ſtill,) to ſet S. Jerome's a Epifte to Paulinus concerning all the Books of Scripture; which is

a.m.a.

* Baruch, and the
2 and 4 of Esdras.
b Glosſa Ordinar. In-
cipit Liber Tobia, qui
non eſt in Canone.

Incipit Liber Ju-
dith, qui non eſt in Ca-
none.

Incipit Liber So-
phia, qui non eſt in
Canone.

Incipit Liber Eccl-
eſtaſticus, qui non eſt in
Canone.

Incipit primus Li-
ber Maccaborum, qui
non eſt in Canone.

Incipit Secundus Li-
ber Maccaborum, qui
non eſt in Canone.

a Hoc Titulo. Epi-
ſtola Hisonymi ad
Paulinum Presbiterū
de OMNIBUS S.
HISTORIÆ LI-
BRIS.

^b videtur. 87.

^c Num. 86.
^d Num. 83.

^e Tostat. in 1. cap. Martii. ad ver. 12. &c seq. Magis credendum est Hieronymo, quam Augustino, maxime ubi agitur de V. T. & de Historiis; Nam in hoc nullo excessit Omnes Doctores Ecclesie.

* Anno 1634.

^f Idem, desenfori parte 2. cap 23. *Tres Gradi Liborum V.* T. distinguuntur, d. B. Hieronymo in Prologo Galateo.—*Ista distinctionis causa est ab ECCLÉSIA UNIVERSALI, qua CONCORDITER times illam distinctionem factam à B. Hieronymo.* Nam illa tenebatur à *Judeis fidelibus ante Christum, & scilicet POSTEA CONTINVATA IN ECCLESIA.*

a manifest argument, that they intended to give every Reader warning, and direction, at the beginning, not to confound the *Apocryphall* and the *Canonicall* *Scriptures* together, or to receive and read them all with one and the same veneration, as the Pope and his Council hath lately commanded the World to do. And therefore ^b Beccanus the Jesuite leap'd over thele Mens heads clean, when he stretch'd so far at once, with his *Trent-Tradition* in his hands, from Pope *Eugenius* to *Gelasius*; for in this *Age* the *Charch* knew no such *Tradition*, nor in any *Age* between, which was not much lesse then a *Thousand years* together. Of ^c *Gelasius* we have said enough already, and of Pope ^d *Innocents* pretended *Decree* before him. If there had been any such *Authority* in those *Papal Constitutions*, as is now given to them, why were not the *Rescripts* of *Innocent* and *Gelasius* set before all the *Bibles* ever since, rather then the *Epistle* of *S. Jerome* to *Paulinus*? But since their times, it hath been the *constant Practice* of the *Latin Church*, to prefer *S. Jerome* not only before them, but before *S. Austin*, and the *Council* of *Carthage* and all; for ^e herein he excelled all. the Doctors of the *Church* besides. F. Leander of *S. Martins* in *Doway* (who was Mr. Jones sometimes a Student of *S. Johns Colledge* in *Oxford*.) in his *Preface* before the * last Edition of the *Ordinary Gloſſe*, and *Lyra's Commentaries* upon the *Bible*, at *Antwerp*, confesseth, “That by the *Consent of Times*, and the *common judgement* of the *Church*, *S. Jeromes Prologue* hath “been usually affix'd to the *Scriptures*, and that upon “most weighty or important Reasons. What those Reasons were he explaineth not; but a ^f better Man then he hath done it before him, who avoweth *S. Jerome's* distinction between the *Canonical* and *Apocryphal Books* of the *Old Testament*, to have been made “and continued by the *Universal Church*, both before “Christis

" Christ's coming, and ever after. What the same F. Leander therefore addeth in his *Commentary upon S. Jeromes Prologue*, a " That at the time when he wrote it, (that, and his other Prologues) he had not yet been acquainted with the judgement and Decree of the Church, which Pope Innocent not long after set forth in his Epistle to Exuperius, as he was thereunto moved both by the *Synodical Epistle* of the African Council, and by Letters from Exuperius himself; In which Decree, the Books of Tobit, Judith, Wisdom, Ecclesiasticus, and the Maccabes, are Canoniciz'd; And, that there is no doubt, but S. Jerome would have admitted the Authority of this Decree if he had known it: All this is nothing else, but so much said to little purpose, or rather to none at all.

divers yeers after Innocent was dead, and not to Innocent himself,) tunc etiam ipsius Exuperii ad eum missa Litera. In eo autem decreto Pontifex Sapient. Ecclesiasticum, Tob. Jud. & Mac. Libros Sacro Canoni annumerandos esse docuit. Nec dubium est, quin D. Hieronymus Decreti hujus cultu itatem admisisset, si ipsum ei videre contigisset.

CXXXVIII. HUGO CARDINALIS was a Dominican, or one of the Friars Preachers, and the ^a First of that Order, that ascended the Chayre, and became a Doctor of Divinity; the first Frier ^b that was made a Cardinal; and the first Man, ^c that (with the help of five hundred Friars more) gathered together the Concordances of the Bible, which have been since his time, by the industry of divers men, very much augmented. In the *Commentaries*, that he wrote upon all the *Scriptures*, (which were then universally received, and applauded,) we finde him still preserving and keeping up the Common distinction between the Canonical and Ecclesiastical Books; for otherwhiles he sayes, " d That Ecclesiasticus, Wisdom, Judith, Tobit, and the Maccabes are Apocryphal; sometimes, that they are dubious; sometimes, e that they are Not

Maccabaeorum Libri, Judit, atque Tobias. Hi, quia sunt dubii, sub CANONE non numerantur.

Z

" Canonical,

^a F. Leand. in *Commentariis suo ad Prot. Galat. Sandus Doctor quum Prologos istos in Sacras Scripturas scriberet, Noncum iudicium ex decreto Ecclesiae legit, quod aliquant' post ab Innocentio Papa primo in Epistola ad Exuperium predictis; quem Ponit ad Canone confundendum movit tum Africana Ecclesia Synodalis Epis. (But if the African Synode wrote any Epistle, it was to Boniface (vide no. ...))*

An. Dom.

1244.

^a Henr. Gandav. de Scriptor. c.40.^b Platina. & Onusir. in Innocent. 4.^c Antonin. Sum. hist. tit. 19. cap. 5. Martana de Reb. Hist. lib.^d 13. cap. 2. Bibliorum Concordantias, infinitum pendoput, primus excogitavit ex 500

Monachorum opere adjectus perfectit.

^e Hugo Card. Prel. in Iosuam. Refrant Apocrypha, Iesu, Sapientia, Pellar; Et non NUMERANTUR.

^b Idem, in Prol. Galat. Non ad probationem fidei, sed ad morum iudicacionem. Defendit enim S. Scripturam contra illos qui inducunt APO-CRYPTA pro VERIS.

^c Idem, Prol. in Jof. Lex vetus his Libris PERFECTE TOTA viretur.

An. Dom.

1270.

^d Thom. Aquin. in Dionys. de di. Nom. cap. 4. leſt. 9. Dicit ergo primus, quod quibusdam Doctorum, qui Sandos Sermones traſtauerint, licet CANONICAS SCRIPTURAS non condeſtent, uifum eſt, quod nomen Amoris conuenientius eſt rebus diuinis, quā uoren dileſionis. Vnde Ignatius Martyr dicit, Meus Amor, id eſt Christus in quo tuus meus Amor eſt, Crucifixus eſt. Et Philo dicit in Libro quem fecit de Sajentia, Amator fidelis sum pulchritudinis ejus. Cap. 3. 2. Ex quo patet, quod Liber Sapientie, nondum habetur inter Canonicas Scripturas.

^e Thom. in Dan. c. 13. Tertia pars eſt incidentalis, continentis duo ultima Capita, in qua ponitur Susan. His. & Belis ac Draconis Fabula. ^f Idem, Sum. Par. 1. q. 89. art. 8. ad 2. Vel illa apparicio fuit procurata per Damones, SI TAMEN ECCLESIASTICI AUTORITAS NON RECIPIATUR propter hoc, quod inter CANONICAS SCRIPTURAS apud Hebreos non habeatur. ^g Canus in locis, lib. 2. cap. 11. Seſt. Quid Ecclesiasticum? Nam quid D. Thomas in eam Sententiam advocaverat, id FERENDUM NULLO MODO eſt. Ut ex 1. Parte. q. 1. art. 3. colligere licet. & ex Commentariis in 4. cap. de diuinis Nominibus. Sed in ille queſt. 89. nihil de ſuo dixit, quin ad verbum retulit Augustinum. Objeccerat ſibi Canus (cap 10) quid nec D. Thomas dicit Ecclesiastica certus eſt.

knows

" Canonical ; and otherwhiles, ^b that they are not received by the Church for proving any matters of Faith, but for information of Manners. And for the Canonical Books themselves, he altogether followeth S. Jerome, Comeſtor, and the Gloſſe, accompting them in the same Order, that they did, and making ^c the Old Testament perfect by them.

CXXXIX. THOMAS AQUINAS, who is reckoned to be the chiefest Doctor among all the Schoolmen, was likewife one of the Preaching Friars, that made a difference between these Two sorts of Books, and kept up S. Jeromes Doctrine, which was then generally received in the Church. For ^d in his Commentaries upon Dionysius, reckoning Philo to be the Author of the Book of Wisdom (whether truly or no, it skills not,) he putterth that Book into the same rank and order with the writings of Ignatius and other Ecclesiastical Persons, "that have left Sacred Tractats, though no Canonical Scriptures, behinde them ; and thereupon concluſeth, that the Book of Wisdom was not yet held to be a part of the Canon. Again, ^e he termeth the story of Bel and the Dragon a Fable ; and of Ecclesiasticus, (when he cometh to answer those words, "where Samuel is said to appear, and to prophecie after his death,) he speaks ſo faintly, that no man can judge by his Exception, he held and believed it, to be of any Divine or Canonical Authority. All which, though Canus will ^f by ^g no means endure to be ſaid of Aquinas, yet he

knows not how to help it, nor to bring any good argument against it. For that which he brings first out of the first part of *Aquinas's Sum* ("where the Book of "Wisdom hath the honourable Title of a *Holy Scripture*, or *Sacred Writing* given to it, which is no more then many times hath been given to other Ecclesiastical writings) we have answered ^a before. Then that which he brings out of the *Commentaries upon Dionysius*, is altogether ^b against him. And that which he pretends to be brought out of *S. Austin*, (though *Aquinas* maketh no mention of *S. Austin*) will be no less against him, then if *Aquinas* had said it himself, as it is most manifest he did. But there is a ^c greater *Man* then *Melchior Canus*, that hath long since given us *Thomas of Aquin's Testimony*, out of his ^{2a} ^{2e}, (where peradventure this passage is not now to be seen, —for clipping of such coyn hath been lately concluded to be lawful,— but *Antoninus* in his time saw it, and read it there,) "that these debated Books had no such authority as the other Sacred Scriptures had, whereby any man might effectually argue, or firmly prove any matter of Faith from them. Besides, there was a great *Thomist*, ^d who maintained it against *Catharin*, that there was nothing more clear, then that *Thomas Aquinas* was of this minde; and for proof thereof he sends him to the place before cited. Howeyer therefore *Canus*, and *Catharin* were pleased to take it, it was the judgement of other Learned and unbias'd Men, that this great Schoolman herein differr'd not from the Doctors of his own Age.

^a Num."

^b Suprà. hoc ipso
Num.

^c *Sanctos Antonius*
(for he was also *Canoniz'd a Saint*, as
wel as *Aquinas*) *Part.*
3. Tit. 18. ca. 6. Secf.
Secundo & Tertio.
& 19. c. 5. in Summa
Majori. Idem etiam
dicit Thomas 2a. 2a.
& Nicol. de Lye su-
per Tobiam, scilicet,
quod isti Libri non sunt
santa Authoritatis, ut
ex dictis eorum pos-
set efficaciter argumen-
teri in his qua sunt
FIDEI, sicut ex ALI-
IS LIBRIS SCRIP-

TURÆ SACRAE. Unde foris habent autoritatem tamquam habent DICTA SANCTORUM approbatorum in Ecclesia. ^d *Catharin.* Annot. in Cajet. p. 54. imprefl Paris 1535. Scribis enim. *Vix idem quoque tibi ostendam ex S. Thoma. Aliquis scilicet Libros Sacros recipi quidem ab Ecclesia, qui tamen non sunt CANONICI, neque idonei ad probandam FIDEM, quibus frequenter utitur in diverso cultu? sed in magis tibi erubescendum sit, hoc ostendam ex Libro Ecclesiastici, quam tu manifesto mendacio dixisti esse Canonicum Secundum Sententiam Thoma. Vide S. Thomam, 1. part., q. 89. art. ult. ad 2. ubi dicit, &c. Quid CLARIUS DICERE POTUIT?*

Anno Dom.

1275.

CXL. At this time, after *Gratian* had set forth his *Decree*, the *Canonists* that made their *GLOSSES* upon it, were in great accompt; and next the *Ordinary Glossa* upon the *Bible*, no Books were more esteemed then theirs. The *First* (or the * *Second* at least,) that *Gloss'd* the *Canon Law*, was *JOHN SEMECA*, commonly called *TEUTONICUS*, being a *German*, and the *Provost* of *Halberstadt* there, in the *Duke of Brunswick's Country*. But *Alb. Krantz* ^a gives him the honour, of writing his *Glossa* upon the *Decree*, before all others; and sayes, that *None* did it better ^b *than him*. Howsover this *Testimony* he hath both from ^b the *Pope*, and from his ^c *Cardinals*, that he was a *Pious* and a *Catholick Writer*. In this writer then upon the *Canon Law*, d "the Books of *Wisdom*, *Ecclesiasticus*, *Judith*, *Tobit*, and the *Maccales* are said plainly to be *Apocryphal*, though they be permitted to be *Read*, adding, that the very *Reading* of them, was, peradventure, not so generally neither, received, and used in all *Churches*. Whereupon they were wont before *Luther's* time, and the time of the *Trent-Council* to print it in the ^e *Margin* of this *Canon-Glossa*, "that the *Bible* had some *Apocryphal* Books in it. Neither will the Exceptions of ^f *Driedo*, and ^g *Andradius* serve their turn, when they say, "that the *Glossa*, by the reason which it here gives for excluding these Books from the *Canon of Scripture*, may as well exclude the Books of *Job* and the *Judges*, because it is not certainly known who was the Author of them. For the *Glossa* intended not only

d *Glossa* in *C. Canones*, dist. 16. *Sapientia*, *Liber Ecclesiasticus*, *Judith*, *Tobia*, & *Macab.* dicuntur *APOCRYPHI*; & tamen leguntur, sed foris non *GENERALITER*. e *Ibid. ad Marg. edit. Paris. 1510. Biblia habet aliquos Libros APOCRYPHOS.* f *Driedo. de dogm. Eccl. l.1 c.4. ad 9. difficult.* Nec admittenda est *Glossa Juris Canonici*, quando dicit, *Hos libros esse Apocryphas, quia scripti sunt per incertum Authorem.* Nam hoc modo alii quoque Libri Apocryphi dicentur, qui Sacri sunt & Canonici. Non est enim certum de Libro *Job*, à quo Scriptus fuerit. Nec Author *Judicium ergo sciscitur*, quem alii *Samuelem*, alii *Ezrah* alii *Ezram* esse volunt. g *Andrad. De def. Trid. lib. 3. Similia habet cum Driedone.*

to

to apply that * uncertainty to the simple and bare Names of the Authors, but to their condition and quality; because the Church was not certain, whether they that wrote these later and controverted Books, had the inspiration of Gods Spirit to guide them, as we are sure the Writers of the Canonical Bookes of Scripture had, who ever they were that penn'd them. For thus are we taught to understand them, both by ^d the Ordinary Gloffe before, and by ^e other Doctors of the Church hereafter.

CXLI. Little reason is there in this Exception, that Driedo and Andradius took against Semeca; but the reason that the Gregorian and Cardinal Censurers of his Gloffe, have given against him, is much worse. For they have nothing else to say, ^a but that the Council of Trent hath decreed to make these Books, Canonical, which he and the Consent of the Church in his time accompted to be Apocryphal. Of the Council at Trent we shall say enough when we come in order to it hereafter. In the mean while there was no such Decree, or Council in Semeca's Age, who propos'd the Common and Receiv'd Doctrine of his own time.

CXLII. There was yet another Doctor in this Age, among the Schoolmen, that wrote a Book, which he intituled *The Catholicicon*. A Book which is not now extant, but mentioned by ^b Antoninus; and ^c Sixtus Senensis telleth us, that his name was JOHN BALBUS an Italian, and one of the Preaching Friars. In this Book, though he distinguisheth well between ^d Two Sorts of Apocryphal Writings, among which, he holdeth those that be in the Bible to be the best; yet he lets them stand there with that

libor ignoratur, & veritas patet, in talem igitur Ecclesia NON AD FIDEI PROBATIONEM, sed AD MORUM INSTRUCTIONEM; quales sunt QUOS PONIT HIERONTYMUS IN PROLOGO super Lib. Regum: vel dicitur Apocryphi, quid de ejus veritate dubitatur, & tales non recipit Ecclesia, Hac in Catholicicon.

* Glossa, ubi supra.
Inter Apocrypha, id est, sine CERTO Autore.

^d Glossa ordin. supra:
^e Tostatus & alii infra.

^a Censores Gregoriani in illa verba Glossatoris. Dist. 16.
-Quinque illi Libri non sunt Apocryphi, sed Canonici, utrumq; Catholicici de ipsis dubitabant. Sic enim Council. Trident. Sess. 4. defnivit.

Anno Dom.

1290.

^b Antonini. Part. 3.
Tit. 19. c. 5.
^c Sixti. Senensi. Biblioth. lib. 4.

^d Antonia. Sum. supra citata. Et dicitur Duplex Liber Apocryphi; vel quid Antonius.

Name,

Name, and this Mark, upon them, "That the Church receives them not for any proof of our Faith, but for the instruction of our Life. To which purpose he produceth S. Hieromes Prologue upon the Kings; which was then the general known Rule for the True Canon of Scripture, and approved by all Men, in their publick Lectures, both Schoolmen and Canonists.

C H A P. XV.

*The Testimonies of the Ecclesiasticall
Writers in the Fourteenth Century.*

*Anno Dom.
1300.*

CXLIII. **W**E will begin this *Age* with one of the *Greek writers*, the better to shew the *Agreement*, which in this particular was *still continued* between the *Oriental* and the *Occidental Churches*. *Andronicus* the *Elder* was now *Emperour of the East*; and under him lived **NICEPHORUS CALLISTUS**, a known *writer*, though not greatly commended for his *History*; but the *Testimonie* that we now produce from him, is attested ^a by a *Doctor of Salamanca* in *Spain*; wherein he numbreth the *Books of Scripture*, that the ^b *Church* acknowledged in his time; and those of the *Old Testament* he ^c reckoneth to be **XXII**; taking notice of them, (but not approving them) that receive * *Esther, Tobit, and Judib* into the *Bible*, over

^a Martinez in Hypo-cop. lib. 1. c. 7. Affert tamē duo Epigrammata Nicēphori Callisti, in quibus utriusque Instrumentis Libros breviter colligit, ex Nazianzeno desumpta.

^b Idem, ibid. Intellige Libros quibus Nicēphori aetate Ecclesia autoritatem tribuebat.

^c Nicēph. Callist. Θεοτρόπος γένεσις
γε των της Βίβλας της μηδεποτε εύθυνη ήντι. Nunc disce Scriptura Libri qui sint Sacra, Antiqua Vīginti &c duos sibi vindicat. Plenā Tūtore, &c. Et quām enumerāset, Exinde δι μάκρη της θεοφάνειας απειρον.

Quicquid extra hos est Scriptura, est spurius. * Vide supra. Num. 56.

and

and besides the legitimate Number of *Historicall Books* there, whereof he * accompeith but XII, together with V *Poetical*, and V *Propheticall*, concluding, that all the rest are no genuine *Scriptures*. And there was never yet any of the *Greek Church* that said otherwise.

CXLIV. In *Sicily* at ^a this time JOHANNES de COLUMNA was Arch-Bishop of *Messina*, the Author of the *Book*, that is called, ^b *The Sea of Histories*. Where all the *Six Apocryphal Books* are named, and said ^c "not to be numbered within the *Canon* of "Divine *Scriptures*, though otherwise allowed by the *Church*. And this *Allowance* of them he maketh to be, ^d "for *Edification* in good *Life* and *Manners*, being in the mean while *insufficient* for the *Resolution* "of any *doubts* in *matters of faith*.

CXLV. BRITO (so called either by his *Name*, or by his *Nation*,) a *Frier Minorite* of those dayes, is mentioned with some honour by ^e *Lira*; to have written before him an *Exposition* of S. Jerome's *Prologues* upon the *Bible*; (which was heretofore wont to be printed, and joyn'd to the *Ordinary Glosses*, though the latter *Editions* have now left it out;) wherein he followed the same *Doctrine* that S. Jerome did, ^f defending the *Scriptures* against those Men, "that "brought in any *Apocryphal Book*, and made it *Hagiographical*. Again, in his *Prologue* upon *Tobit*, he correcteth the ^g word that was miswritten there, because that ^h *This Book was not Canonical*, nor any "else besides, which was not in Saint Jerome's Number. In his *Prologue* upon *Judith* he produceth, and commiendeth the words of *P. Comestor*, before

Sed alia litera habet Apocrypha quid melius est. b Ibid. *Quia Hieronymus, NOMIS, inter quos ISTE NON EST, insert, Quicquid extra eos est, inter APOCRYPHAS computatur.* i Vide num. sup. de viis *Scriptoris*.

cited.

* Ἰστερὸν τὰ γνωστά
τὰ καπνίς ταῦθα. Hac
sunt genuina Scriptura
Historica.

An. Dom.

1310.

^a Genebrard. Chron.
lib. 4.

^b La mer des Histories, according to the French Version.

^c Ib. 2 Vol. 6 Age,
Chap. 11.

^d Ibid. Vol. 1. Age
4 Chap. 1.

An. Dom.

1312.

^e Lira 2. in poñit.
Prot. *Omissis Prologis, à Principio Gene-
ses incipiens.—quia
nunc aliis frater Bri-
to, ex ordine nostrorum
Prologos Bibl. valde
sufficienter expedit,*
*quod opus habebat
communiter.*

^f Brito, Prot. in Jos.
& ad Prot Gal. *Hic
defendit S. Scriptu-
ram contra illos, qui
inducunt APOCRY-
PHA pro HAGIO-
GRAPHIS.*

^g Idem, Pr. in Tob.
verb. *Hagiographa.*
*nuncratis Libris CA-
numerauit*

numeratis Libris CA-

numeratis Libris CA-

^k Id. ad Prol. in Lib.
Mac. Notandum, quod
Libri Macab. NON
SUNT DE CANO-
NE; legimus tamen
in Ecclesiis per Con-
stitutionem Romanae
Ecclesie.

Anno Dom.

1320.

cited. And in his *Prologue* upon the *Maccabees*, he requireth it to be ^k especially noted, "That these Books are not in the Canon of Scripture, though they be publickly read by the Constitution of the Roman Church.

CXLVI. But the Commentaries of NICHOLAS LIRA upon the whole Bible were at this time in the greatest vogue and credit of all other.¹ Trithemius thought him to be an English man, but he was ^m born at *Lira* in Brabant, from whence he had his Name, and where he was converted from *Judaisme* to Christianity, and became a *Frier Minor*. Of him, we have not only the Confession of ⁿ *Canus*, ^o *Pererius*, and ^p *Serarius*, "that his Testimony maketh clearly for us, but the acknowledgement of ^q *F. Leander*, (who lately set him forth,) "that herein he was plainly averse from the judgement, and the Sense of the present (Tridentine) Roman Church. For in his *Preface* upon the *Book of Tobit* having said, ^r "That by the favour of God assisting him, he had already written upon all the Canonical Books of Scripture from the beginning of *Genesis* to the end of the *Revelation*; he declareth his further intention now to write upon those Books also that were not Canonical, naming them every one, *Wisdom*, *Ecclesiasticus*, *Judith*, *Tobit*, and the *Maccabees*; and distinguishing them from the other by these Two Notes, ^s "That the Canonical Books are not only before them in Time, but in Dignity and Authority; these, ^t that are not in the Canon, being received into the Church, to be there read for

¹ Trithem. de Scriptor. in Epitaphium Liranii. Cui veteris per-
bumens dabat Brabantia Lira cognomen:
Lira nam sive urbe
fauis.
ⁿ Canus Loc. I. 2. c.
10. & 11. Arg. 3.
^o Perer. in Dan. lib.
16.
^p Serar. Prolog. in
Tob. & Judith.
^q Leand. de S. Mar-
tino praefat. citat. Li-
ramus à communis Ec-
clesia nostra (hodi-
erme scilicet Ponti-
ficis, Tridentino
Cencilio recentio-
ris) Seneca discedit in
Liberis Canonitis re-
cessendis.
^r Liran. praefat in
Libre. Tobiae. Post-
quam auxiliante Deo
scripsi super Libros S.
Scripturæ CANONICOS. Incipiendo à principio Genesios, & procedendo usque ad finem Apocalypses;
de ejusdem confessi auxilio super ALIOS intendo scribere QUI NON SUNT DE CANONE, si-
Hier., S. p. Ecclesiasti ut, Judith, Tobit, & Maccabiarum. ^s Ibid. Veritas scripta in Libris Cano-
nicis prior est tempore, & dignitate, quantum ad omnia, quam sit illa qua scribiuntur in Non-Canonici.
^t Ibid. Libri, qui non sunt de Canone, recipi sunt ab Ecclesia, ut ad Notorum informationem in Ea le-
gimus; tamen Eorum utilitas ad probandum ea, quae in Contentionem venturam, minus iusta reputatur,
ut dicit Hieronymus; proper quod sunt minoris efficacia, quam Libri Canonici.

Mens

" Mens Instruction in manners, not for any establishment of their Faith ; whereas c the other be the prime principles of our Religion, and contain nothing in them, but what is firmly and indissoluely True. To this discourse he referreth again in his Preface before the Book of Wisdom. And beginning to write upon Ezra, he d expresseth himself yet more clearly, " and pasleth by the Histories of Tobit, Judith, and the Maccabes, because they be not in the Canon of Scripture either with the Jews, or with the CHRISTIANS ; then which, nothing can be said more fully against the Common evasion of our Trent-Canonists.

quantum ad ea qua sunt FIDE tenenda, per reductionem ad Scripturas S. Scripturas CANONICAS, qua sunt habita à REVELATIONE DIVINA, cui nullo modo fas sum potest subesse. ^a Idem, in I. EZRA cap. 1. Libres autem Tobit, Judith, & Maccab. facies sint historiales, tamen intendo eas ad praesens pertransire, quia non sunt de CANONE apud Judaeos, nec apud CHRISTIANOS. Inde de ipsis dicit Hieronymus, quod inter APOCRYPHA computantur.

CXLVI. In England at this time lived WILLIAM OCCHAM, the Disciple of SCOTUS, and a Student of Merton Colledge in Oxford, much magnified by all Men, and accompted the most ^a Profound and Learned Doctor of his Age. Who in his Dialogues, b " acknowledging that Reverence and Honour to be due only to the Divine writers of Scripture, whereby we believe them, to have been free from all Error, subscribeth to the Doctrine of S. Jerome in his Prologues, and of S. Gregory in his Morals, " that neither Judith, nor Tobit, nor the Maccabes, nor Wisdom, nor Ecclesiasticus are to be Received into any such height of honour ; for that the Church doth not number them among the Canonical Scriptures. And afterwards he c leaveth them (as Hugo and Richardus of S. Victor's did) " to be ranged among the Expositions of Bishops and other Doctors of the Church.

Sapientia, non sunt recipiendi ad confirmandum ALIQUID IN FIDE. Dicit enim Hieronymus, sicut Gregorius ; Jud. Tob. & Maccab. libros legit quidem Ecclesia, sed inter Canonicas Scripturas non recipit. c Ibid. Sed & Expositiones Episcoporum, & Aliorum qui fuerunt post Scriptores Canonicas Scripturarum non sunt majoris auctoritatis quam Libri predicti.

A a

CXLVII.

c Ibid. Libri S. Scripturae, qui CANONICAE numerantur, tanta sunt auctoritatis, quidam quicquid ibi continetur, VERUM tenetur FIRMITER, & INDISCUSSE. Nam scutis Scripturis Philosophicis veritas cognoscitur per reductionem ad PRIMA PRINCIPIA PER SE NOTA, sic in Scripturis à Catholicis Doctoribus traditione veritas cognoscitur

Anno Dom.

1330.

^a Biel. in 4. dist. 14. q. 2. art. 3. Gul. Occamus profundissimus veritatis inquisitor ; cuius Doctrinam tandem clarorem frequentius imitor.

^b Gul. Occamus. Dialog. part. 3. Tract. 1. l. 3. cap. 16. Secundum Augustinum SOLIS Scriptoribus Bibl. deferendus est hic timor et honor, Nulli deferendus est POST IPSOS. Secundum Hieronymum etiam in Prolog. & Gregorium in Moribus, Libri Judith. Tobie & Maccab. Ecclesiasticus, &

An. Dom. 1340.

b Herv. Natal. Brito in Ep. S. Pauli (Comment. Oper. Anselmi inserto.) ad Rom. 3.1.
No credimus Veras esse SCRIPTURAS, quas IUDÆI tradidere vni nobis; & à nullâ alia gente Libros DIVINÆ AUCTORITATIS recipimus.

*Anno Dom.***1350.**

CXLVIII. HERVÆUS NATALIS BRITO, (of Little Britannie in France,) the General of the Preaching Order at that time, was another, "Who b believed no Scriptures to be truly Canonical, or of Divine Authority, (as pertaining to the first Testament,) but those which the Hebrews, (to whom the Oracles of God were committed,) have delivered unto us.

CXLIX. The rest of the Schoolmen who likewise wrote their Commentaries upon the Scriptures, make no professed, or particular discourse, concerning this Matter. But we have no reason, (and none can be brought,) to think, they were of any other judgement herein then their fellowes.

C H A P. XVI.*The Testimonies of the Ecclesiasticall Writers in the Fifteenth Century.**An. Dom.***1400.**

a Sixt. Senens. Bibl. lib. 4. Thome Anglici. commentaria in Apoc. Eccl. scripta sunt. B. Thomas, cui chm honoris causa tributum esset Angelici cognomen, & magna esset inter Anglicum & Angelicum vocis similitudo; paulatim effundit est, ut per incuriam & errorem Thomæ Anglici scripta, Thoma Angelici titulus notaretur.

CL. IN the beginning of this Century, THOMAS surnamed ANGLICUS, (being born and brought up in the Church of England,) was numbered among the Divines of his own time, for a Man so grave and sound in his judgement, and of such an excellent spirit, that in latter Ages ^a he hath been taken to be the ANGELICAL Doctor, that is, Thomas Aquinas himself, upon whom his followers bestowed that Title. In his Commentaries upon the

Revelation

Revelation he ^b numbreth the Books of the Old Testament (as others had done before him,) to be XXIV, “if the Book of Ruth be reckoned apart from the Judges, and the Lamentations from Jeremie; but otherwise, if they be counted together, he makes the whole number to be but XXII.

XXII. sicut dicit B. Hieronymus in Prologi super Libros Regum.

CLI. About the same time, lived in England THOMAS of WALDEN, the Provincial of the Carmelites, and a Writer of very great reputation, not long after the Council held at Constance. For his Books were ^a approved by Pope Martin the Fifth, and alledged ^b with high commendations in the Council of Bajil; which maketh his Testimony to be the less subject to Exception; “When in the same Books ^c he acknowledgeth no more then Two and Twenty Volumes of Divine Scripture to be of Canonical Authority, conformably to S. Jerome in his Prologue, that was placed before all their Bibles.

et Autoritate CANONICA, secundum quod re:itata super Lib. Regum Prologo Galeatus Hieronymus.

CLII. There was at this time in Spain, a Jew ^d of great Nobility and Learning, converted to Christian Religion; who for his excellent worth both in piety, knowledge, and probity, was first made Bishop there of Carthagena, and afterwards of Burgos, from whence he had his Name of PAULUS BURGENSIS. This Bishops Notes ^e upon the Bible are printed together with the Ordinary Gloss, and the Commentaries of Lira, whom though he made it his businels there in many places to ^f contradict; Yet finding fault ^g with other matters, he blames him not at all in this, that

piscator Burgensis creatus est. Id probat air, eruditissime premium fuit &c. Glossa ordinaria, Comment. Lirani, & Additio:ibus Pauli Burgenhi. &c. f Ut patet in eisd. Additionibus. g. Lud. Carvalho de Restituta Theologia. Neq; minorem admirationem mibi prabet Burgensis, qui cum multa miriora sc̄e notet in Nicolao Lirano, hic tamen MUTUS est, quām inventus est

^b Thom. Angl. in Apoc. Libri V. T. sunt XXIV, & Ruth non computetur cum Libro Iudicium, sed per se, nec Threni cum Libro Jeremia. q̄i enim cum illis computentur, non sunt nisi

An. Dom.

1420.

a Breve Apost. Mattini V. Tom. 3. Thom. Wald. de Sacramentalibus.

b Joh. de Ragusis. Orat babilon. in Concilio Bajiliensi.

c Thom. Wald. Doctorinal. fid. Tom. 1. lib. 2. Art. 2. cap. 22. Prefatus scilicet Ecclesie futura XXII volumina in Scriptura.

Hieronymus.

An. Dom.

1430.

d Jo. Marina de Rebus Hispan. lib. 19. c. 8.

-Paulus Burgenhi. Judaeus. Christianus fatus Libros edidit mirandos; erat enim ingenio facilis, copioso, perspicaci, & Divinarum Literarum cogitatione praefatus. Primum Carthag. pessid E-

e S. Biblia; cum additionibus. f Ut patet in eisd. Additionibus. g. Lud. Carvalho de Restituta Theologia. Neq; minorem admirationem mibi prabet Burgenensis, qui cum multa miriora sc̄e notet in Nicolao Lirano, hic tamen MUTUS est, quām inventus est

concern'd the distinction (so often insisted on by *Lira*) between the *Canonical* and the *Apocryphal Books of Scripture*; as certainly he would have done, if there had been no such distinction then received in the Church. But he was so far from it, that in divers of his Notes he keepeth up the same distinction himself, and “rejecteth those Books from the Canon, which the vulgar Latin had annexed to the Hebrew Text; and which the New Decree at Trent hath since commanded to be received, and made of equal Authority, or veneration with it.

Berg. Addit. 1. ad cap. 1. Ester. Quod autem habetur 13. cap. ubi dicitur, Ne honorem Dei mei transferam ad hominem, &c. non est tenendum tandem Authenticum, et in Scriptura CANONICA contentum. Non enim habetur ab Hebreis de isto Libro nisi tantum usque ad decimum cap. inclusiv. Item, in cap. 7. Quod. in hoc Libro continent post decimum caput, non est de Libris Canonici, nec recipitur ab Hebreis.

Anno Dom.

1439.

*a Beccan. Man. Contra lib. 1. cap. 1. q. 1.
b Canis Loc. 1. 2. c. 11
Sect. Ad Tertium Concilium Carthaginense,
Florentinum, & Tridentinum nos Libros
tanquam sacros Ecclesia tradidimus.*

*c Bellarm. de verbo
Dei, l. 1. c. 4. &c. 10.
Sect. Primum. Alii
verò plurimi passim
citant Concilium Flo-
rentinum, in Instituti-
one Armenorum.*

*The Brief History of
the Counc. of Florence.
a Concil. Conſt. Seſſ.
4. Sanctum est, Gene-
rali Concilio quem
libet, . cuiuscunque
Sanc. vel dignitatis,
triāmē Populi, ex-
clusa, teneri obediens in
bit. qua pertinent ad
fidei, extirpacionem
Schismatis, & Refor-
matiōnē Ecclesie.*

CLIII. And now we are come to the time of the pretended COUNCIL at FLORENCE; where *a Beccanus* the Jesuite imagined, “that he saw Pope *Gelasius* (almost a thousand years after he was dead,) “teaching forth the Trent Canon (more than a hundred “years before it was born,) to Pope Eugenius the Fourth. And which is the only Council, that *b Canis*, and many others (for Cardinal *c Bellarmine* speaks but faintly of it) have to bring against us, between Trent and Carthage, for the space of Eleven hundred and forty years together. For the better discovering of whose vanity herein, (and in some other matters besides) it will not be amisse to look into the true Story of this pretended Council of Florence, and briefly to set it forth.

CLIV. In the Eighteenth yeer of this Century the Council of Conſtance ended. Wherein, (after the Latin Church had, for Forty years together, been rent asunder into divers Factions, by the opposition and Schism of sundry Popes, that had set themselves up, one against another,) a Decree was made, “That all “persons, of what state or dignity soever they were, (though “it were the Papal dignity it self,) ought to be subject “unto a General Council, and to obey it in all things, that

"that concerned either *Matter of Faith, or Extirpation of Schisme*, or *Reformation of the Church*. Three, who pretended to be all *Popes of Rome* at once, being there deposed, *Martin the Vth* was by that Council surrogated, and taken into their place. There was another ^b Decree likewise made for the more frequent holding of such *General Councils*, in time to come, "One to begin five years after this *Council of Constance* "was ended, a *Second* at the end of seven years following, and afterwards every tenth year besides. According to which Decree, the ^c *City of Pavia*, in the *Duchie of Millain*, was by the new *Pope*, with the approbation of the *Emperour Sigismund*, appointed for the place where the next *Council* should be held. And there at the term allotted it began; but after a while, upon certain Reasons, it was removed to *Siena*; and a Decree was there made for the celebration of the next appointed *Council*, at the end of Seven years following, to be kept in the *City of Basilea*: ^d To which purpose they caused a *Solemn Instrument*, with the consent of all *Parties*, to be drawn up in writing, and signed. What else was done at *Pavia* or *Siena*, we have no *Acts extant* to testify. But that as soon as the *Council* was met at *Basilea*, they began to speak of *Reformation*, and said, ^e that at the *Council of Siena* they were all deluded. *Eugenius the IVth* was now *Pope*, and *Julian the Cardinal* was his *Deputie* at *Basilea*. But hearing from thence, that they all talked of *Reformation*, and being terrified with the *Example*, that the *Council of Constance* had lately before given of it, he sent forth his *Bull*, and went about to dissolve this *Council of Basilea*, before it was well begun. On the other side, they that were met, openly resisted the *Bull*, and denied that the *Pope* had any such *Authority* over the *Council*; urging the Decree made at *Constance*, that the *Council* rather had *Authority* over him; ^f and therefore-

^b *Sell. 19. Primum à fine hujus Concilii in quinquennium, Secundū à fine illius in Septennium; & deinceps in Decennium perpetuū celebrantur.*

^c *Sell. 44 Civitas Papiana Deputata est pro proximè futuro Concilio.*

^d *Tomi Conciliorū. Et Julianus Cardinalis Epist. ad Eugen. 4. inter Opera Aenea Silvii. A fine Concilii Constantiani quinquennio clauso celebratum est Papense vel Senense; & ab hujus fine clauso Septenio captum est celebrati Concilium Basileense.*

^e *Id. Julian. Epist. ad Eugen. Dicebant, qui Scandalizari sunt deformati cleris Fuitinus DELUSI in CONCILIO SENEN. SI.*

^f *Georg. Phranza in Chron. lib. 2. c. 13. &c. Ea tempestate Germani etiam Basilea congregati, dissidentes senentius contra Eugenium Pontificem; quem reprobantes, creaverunt Pontificem nomine Felicem, vitram inter ipsas spissata in primis probnatis.*

thereupon when he grew *Refractory* against them, and would not revoke his *Bull*, they *deposed* him, and substituted *Amedeus*, the Duke of Savoy, in his room, by the name of *FELIX* the Vth. So, there were *Two Popes* together again at once.

CLV. In the mean while, the *Empire* of the *East* lay a bleeding, and the *Greeks* being not able to resist the greatness of the *Turkish Forces*, then brought against them, they began to seek for help and relief from these *western parts*. *Eugenius* being desirous to free himself from the opposition and troubles, that the *Council* at *Basil* had brought upon him, and supposing that the present distresse, wherinto the *Eastern Empire* was now fallen, would be a fair occasion to bring the *Greek Church* under his own *Papal Dominion*, ^b inviteth * the *Emperour* to come into *Italy*, and to bring his *Greek Bishops* with him to a *Council* there, that should be call'd, and held at *Ferraria*; where if an *Union* might be first made between the *Latin Church*, and *Theirs*, he promis'd them *large assistance* against the *Turks*, from all parts of these *Western Dominions*, and the *Empire* of *Germany*. The *Council* of *Basil* likewise ^a invited them, to come thither, that there might be an *Agreement* made in all matters of Religion, wherein they dissented from the *Occidental Churches*, and that the *Princes* of the *Empire* might be the rather stirr'd up to *ayd* them. But the *Greek Emperour* having had his first invitation and promise from the *Pope*, and being ^b more willing to take the offer of the nearer *ayd*, that was made him in *Italy*,

^b Ibid. *Pontifex igitur Eugenii tristemes instruit, & Iohannem Byzantii Regem accepterat. Concilium enim subse agnari volebat.*

* *Iohannes Palaeologus.*

^a *Sabellic. Ennead.*
10. lib.3. Fuerat id negotium per Legatos motum, Marinos adduc sedente. Tentavit Basileense Concilium Pa-leologum magnis sollicitationibus pellebant ad Setabre, ut Rei

Basilea incubita majoris esset ponderis; parataque fuerant Naves in Narbonensi Gallia apud Massiliam, que cum ex Gracia deportarent. ^b Item, Antonin. Sum. Hist. Tit. 22 cap. 11. Congregati Basilea, post diffusitatem & irritationem fallam Concilii per Eugenium non deflebant a persecutio incep-ti, sed sollicitate invitabant Gracos Basileam ad Concilium id accedere. ^b Ibid. Pravulus tamen au-toxias Eugenii cum suis concionibus plurimorum, ut ad presentiam suam se confesserent.

then

then the other, which was further off, excused himself to the messengers that were sent from the Council at *Basil*; and came to *Venice*, c He and his Brother with him, besides the Patriarch of *Constantinople*, together with many other Bishops, and a Train of five *Hundred* followers. At *Venice* ^a they were honorably received; and from thence conveyed to *Ferrara*, whether the Pope had Summoned his New Council, and was there ready to entertain their Coming.

CLVI. At the *Council* in *Ferrara* they had *XVI* Sessions; and at *FLORENCE* (to which place, by reason of the Pestilence in *Ferrara*, they were forced to remove) they had *IX*. In all these *Sessions* little or nothing else was done, but that they spent the whole time in disputing with the *Greek Bishops* about “the *Addition* of *FILIOQUE* to the *CREED*, and “the *PROCESSION* of the *HOLY GHOST* from “*the Father and the SONNE*; wherein nevertheless not any thing was as yet concluded. In the mean while the *Greeks* were in great peril at home, to be over-run and utterly spoiled by the *Turks*, who in the absence of the *Emperour*, had ^b taken a Resolution to besiege the City of *Constantinople*, being then already in great distress, and altogether unable to resist them, without speedy and present succour. Whereupon c Letters were sent to *Florence*, d to inform the *Emperour* in what *extream danger* they stood, and to press him unto a timely *union* with the *Pope* and the *Latin Church*, from whom they expected help, upon any terms. After all the former altercations therefore about the *SYMBOLE*, and the *PROCESSION*,

*in Italianam, qui Imperatori indicium faciant, quidam incipites cogitationes, & studius curarum ingentes erant Constantinopoli; quodque nulla alia salutis via supererat, quid ut ex unione facta cum Latinis, auxilia ab eis ministerentur. Si enim non adesse adventum subfidiem (ārū nō vīdār evīdētū) ne
primum quidem Hōpīs impetum ferre potuerunt,*

c Ibid. *Imperator &*
frater ejus, cum Patriarchā, Episcopis, &
magnō committitū numerō quingentorū Constantiopolis fit mōvētēs, Venetias applicūtēs.

d Sabellio loco. etc.
Fiscarii principes cum honorificissime excepit. Ex Venetis Imperator Ferrariā processit, quā Pontifex ex Bononia se consularat.

e Phranza loco citata:
*Amurabes misris Co-
piis Constantinopolim
oppugnare conseruit.*

f Scripta Grégor.
Scholarii inter Alla
Synod. Flor.

g Phranza, ubi su-
pra. Mittunt Proceres

^a Conc. Flor. Sess. 25. Tunc Rutenus & Myscenensis accessere ad Pontificem, dixeruntque illis; En Seruissimus Imperator descendit ad omnia, quacunque tua Beatiudo postulavit, & nos omnes fecimus quicquid voluisti: NULLAQUE ALIA de CAUSA relaturi nolumus, nisi ut Res

quæ CITTISSIME absolvatur: & si quid era Nobis dicendum, prætermisimus, quia Triremes Veneta CITO sunt solutæ, ^e Literæ Unionis ab Eugenio promulgata, in Conc. Flor. f. Viz. Juxta Canones dictæ Sandiorum & Sacram Scripturam & non aliter. Vide Conc. Flor. Sess. 25. versus finem.

^a Marc. Ephesus.

at length there was upon the suddain, * an abrupt Agreement made in the Council, concerning those Two Points, whereof they had so long disputed, and Two more besides, which were the Two Points, of Purgatory, and the Primacy ^f of the Pope of Rome. And thele were the Heads whereof that suddain union confisted, though * some of the Greek Bishops made their Protestations there against it, and it lasted not long. But concerning the Canon of Scripture there was not a word spoken.

CLVII. The ^a Archbishop of Florence, who was present at this Council, recitateth the Popes Letters to the same purpose; and of the Union there made, we are no otherwise inform'd. Some other Disputations and Differences had pass'd there between them; but in the end, upon condition that the Greek Church would acknowledge, first their Patriarch of Constantinople to be inferiour to the Pope of Rome; then, that there was a Purgatory after this life; (neither of which they will yet acknowledge to this day,) and lastly, That the Holy Ghost proceeded from the Father and the Son (which they never absolutely denied,) the Pope was contented to make this further Accord with them, That they should without his offence be permitted, To celebrate the Eucharist in leavened Bread; to Baptize after their own accustomed manner; to let their Priests live in lawful Matrimony; to let their Beards grow; and to give the Communion unto all persons in BOTH kindes; together with many other things besides.

^a Antoninus in Sum. Hist. loco citato. Recitat Litteris Eugenii de unione, sub-jicit. In aliis Ritibus sive, qui non important Harchim (littere rationabiliores sint Ritus Ecclesia Occidentalis seu Romana) Graci fuerunt permitti manere; Sicut, quod celebrent in fermentato; quod Baptizent in alia forma quam Noe, vide littera, Baptizetur Servus Dei N. in nomine Patris, & Filii, & Spiritus Sancti, Amen. Item. quod Ordinarii in Sacris utantur Matrimonio contrallo ante susceptionem ipsorum ordinum Sacrorum. Item, quod nuriant Barbam. Item, quid dent Sacramentum Eucharistia

SUB UTRIQUE SPECIE Omnibus, & Multa Alia.

CLVIII.

CLVIII. While these matters were in doing, there came certain Legates to the Council from the Patriarch of ARMENIA, and having saluted both the Pope and the Emperour, (for in this order they are placed in the *Acts* of this Synode,) they said; that their Church agreed with the Church Catholick, and that they would be willing to observe the Decree of the Council; for which they were very much commended; and when this was done, they and the Greeks together, departed from Florence. Among the *Acts* of the Synode, there is an INSTRUCTION to the ARMENIANS, given them under the Name and Authority of Pope Eugenius, and prescribing them the SEVEN SACRAMENTS according to the Rites of the Roman Church, with some other things thereunto annexed. This INSTRUCTION is * Dated in the year M, CCCC, XXXIX. X Kalend. of December. But the ^b Greeks and the Armenians with them, were gone from Florence, Five Moneths before; for they made ^c an end, and departed in the Moneth of July. Which so much poseth the Author, ^d who collected the Sessions of this Council into a short Summary, that he knoweth not how to reconcile the one to the other, but by saying, That either the Greeks and the Armenians tarryed longer (contrary to what he had said before,) or that the Synod continued longer after they were gone, (whereof there are no *Acts* to be seen,) or at least, that some other Synod was held at Florence, (when this was ended) in the Moneth of December, at what time the Decree of the Pope is dated. Wherein Euge-

^a Narratio Actis Synodi Florentina inserita.

* Decretum Eugenii Papae 4^o. five Instructione pro Armenis post Concilium Florent. Datum Florentia in publ. Seff. Synod. Anno Dom. 1439. 10 Calend. Decemb. anno Pontificis Eug. 9.

^b Compend. Seff. Synod. Flor. apud Surium & Binium. Legati Armeniorum cum Gracis Florentie discesserant An. Dom. 1439. circa diem mensis Julii 22. vel 23.

^c Antonini. ubi sup. Et anno 1439. in die Dominica Mensis Iulie celebrata est. dyc. Et scilicet dicta Recconciliatio. &c.

^d Apud Surium, & Binium in ultim. edit. Conciliorum. Post subscriptiones (et dismissionem Grac. und cum Armeniis) exiit sub nomine Epistola quadam Eugenii Papa de unione Armenorum et Gracorum cum Latinis inijs, queque hoc eodem Anno Mense Decembri in quadam publica Sessione Synodali Florentia data et scripta habetur. Unde necessarij colligitur, aut Gracos et Armenos huc usque Florentia permanesse; vel, quid probabilius est, tandem Synodum, post absum Gracorum et Armenorum, aliquot Sessionibus, (quarum Acta nulla extant,) continuatam; vel saltem aliam quandam, ab hac Oecumenica Synodo diversam, eodem Anno 1439. 10 Calend. Decemb. (quo die scripta habetur predicta Eugenii Synodica Epistola,) celebratamuisse.

nus (if his Decree be not rather counterfeit,) whatsoever he was pleas'd to say and to command besides, faith never a word, all the while, concerning the Canonical Books of Scripture, or in what number, one or other, they are to be received.

CLIX. In the large *Tomes*, and *Editions* of the *Councils*, which *Crab*, *Surius*, *Nicolinus*, the *Vatican*, and *Binius* have set forth, there are in this Decree of Pope Eugenius but *Eight Articles*; nor did all ^a the *Libraries*, whereinto they could make search by themselves, or others, afford them any more: Only ^b *Caranza*, and out of him *Longus Coriolanus* have in their *Epitomes* of the *Councils* given us *Nine* or *Ten*; (but in such an order and manner, as the *Two last Articles* given us in the *larger Volumes*, are by them omitted, & *Three others* substituted in their room,) the *Seventh* whereof (which is not at all found in the ^c *Tomes of the Councils* neither) is an *Extravagant* concerning the *Maniches*; from the naming of whom, occasion is there pretended to be taken, of setting down the ^d *Books that pertain both to the Old and New Testament*, whereof a *Catalogue* is there likewise given us with all ^e *the Six Apocryphal and debated Books* in it, besides the ^f *Canonical*; and all said to be written by the *Holy Men* ^g *of God*, as they were *inspired by the Holy Ghost*; and ^h *every one of them to be received by the Church*.

^a Petrus *Crab* in *prima sua Editione*.
Plasquam Quingentes Bibliotecas per ultra vi per varias regiones.
^b A Dominican Friar, and *Q. Marius Confessor in England* after she was married to *K. Philip of Spain*.

^c Ubi habetur. *Sep-timo, decreto uniuscum Gratia, &c. in decreto Eugenii de Instructione Armenorum.*

^d *Sunt. Caranza in decreto Conc. Flo-rent. Unum atque eundem Deum V. & N. Test. profitemur. Eodem Spiritu inspirante Santi Dei homines lo-quunt sunt, Quorum Libros suscipit & venerant Ecclesia, qui Titulis sequentibus continentur, Gen. Exod. &c. & testitur. Catalogus laxior, qualis ab Augustino & Concilio Caribag. tertio allatus fuit.*

^e *Canon in loc. The-*
atis, ubi sopra.
^f *Beccanu in Mani- al. Concr. ubi supra.*
^g *Sixt. Senen, lib. 8. bar. 11. Alph. & Ca- fiso cont. harsl. i.e.o. Andrad. def. Fidel. Trid. l. 3. Harlem. In Catal. libr. Canonice. & multialii.*

CLX. And this (forsooth) is the *Canon of the Oecumenical Council of Florence*, that ^c *Canus*, and ^f *Beccanu*, and ^g *many others* bring against us. For from *Caranza* they had it, and from no body else; who it is most likely had it from some *Impostor* or other, that made this *Decree* of his own head, when there was no *copy* of the *Council* to be found, that had the like. Though if it were true, all this that *Caranza* added

ded to it ; yet in the same sense that S. Austin, and the Council of Carthage were interpreted before, may these words of the Epitome be taken here. But in Epitomes of Councils there ought not to be more , then is in the great and vast Volumes of the Councils themselves, where no such thing is to be seen in all the several Editions that have been printed of them. And as for the Council of Florence it self, the Story of it (which we have briefly and truly reprented) hath made it manifest, that it cannot be rightly accompted to be a General or an Oecumenical Council, were it but in respect of the Latin Churches alone ; wherof a great part remained at Basil, and acknowledged not either Eugenius or his Council at Florence. Indeed they were called thither, but when ^a none of them came, and the Greeks began to be troubled at it, the Pope said, that where "He and the Emperour of the East, " (without any notice taken of the Western Emperour) "with his Patriarch were met together, there needed no more to make a General Council, for all Christendome met in Them ; and no man believed otherwise. But who can here believe the Pope ? specially, when the Council at Basil ^b condemn'd that at Florence, for a Schismatical Synagogue, (as that at Florence did It) and with worse terms then those. But whatsoever either of these Two Synods did, or what ever it was that Pope Eugenius decreed , certain it is , that neither the Greek, nor the Latin Church (before the Synod at Trent) ever observed any such Decree, or received all the Books of Scripture that Caranza recithe, as equally,

^a Acta in Concil. Florent. Proximè ante Sess. I: *Prestitum quatuor Mensium dilapsum est tempus, & nec Basilea quisquam nec aliquis alius Italur venit. Cumque à nobis aliud fieri non posse, res ipsa exgebat celebrari Synodus ad disputandum, absentibus etiam sis qui Synodo interesse debebant. Aiebat enim Pontifex, ubi Ego sum cum Imperatore & Patriarcha, ibi Christianorum omnium Synodus esse credatur.* ^b Jac. Meyerus in Annalib. Flandr. lib. 16. Basileense & Florentium adeo nibil concordia habebant, ut utrumque alterum Schismatizcum, Synagogamque Satana nominaret.

^a Chalcedonius l. 6
*Graci domum tuarum
 non amplius sit, que
 in Italia illa fuerant
 stare voluntur. Ve-
 rum Sententiam di-
 versam rementes, volun-
 tur in Religionis
 negotio adhuc Romanis.*

strictly and properly Canonical. For the *Latins*, (those that were of the chiefest name among them both then and after,) made no more accompt of any such Decree (if any such were,) then the Greeks did of the pretended Union; who ^b as soon as they were return'd, and got home to Constantinople, would stand to nothing, that their own sudden fear, and the Popes persuasions, had, for the time, brought them to Italy.

*An. Dom.
 1445.*

^b S. Antoninus in
*Suri. hist. Tit. 22.
 c. 11. Sect. 1.*

CLXI. Among the *Latins* in this Age, that, notwithstanding this pretended Papal Decree at the Council of Florence, were of no such mind, as they that follow the Council of Trent are now, first of all. We have ANTONINUS; who knew, far better than Caranza did, what was done at Florence; where he was ^b present at divers of the disputations there held between the Greeks, and the Latins, and being afterwards made Archbishop of the same Place, was not long since Sainted by Pope Adrian the Sixth; which will make his Testimonic the lesse lyable to their Exceptions that have so great an Estimation of him. And that He denyeth those Six Books now debated to be any parts of the Sacred and Canonical Scripture,

^c Franciscus Picus, and ^d Melchior Canus are both forced to confess. For otherwhiles in particular he denyeth ^e Some of them the honor and authority, that the Canonical Scriptures have; and otherwhiles in general he denyeth ^fasmuch to them all; acknowledging no more then XXII Books of the Old Testament to be Authentick, not only by the Accompt of the Hebrews, but by the common judgment of the Latin

^c Joh. Fran. Picus
 de hide & ordine cre-
 dendi Theor.

^d Canus loc. Theol.
 lib. 2. cap. 10 & 11.

^e Agg. 2. Antoninus ali-
 or sex Libros Sacros
 (ive Canonicas) esse
 inficiatur.

^f S. Antonin. Sum.
hist. part. 1. Tit. 3. c. 4.

Impr. Lugd. *Rui Liber (Ecclesiastici) quamvis plenus sit morali Sapientia, & ideo ab Ecclesia recep-
 ius ad LEGENDUM, non tamEN AUTHENTICUS est ad PROBANDUM ea que veniunt in Con-
 tentione FIDEI.* ^f Ibid. c. 6. Sect. 12. *Ei sic in ictum XXXII ponunt Hebrai Libros Autem
 Apocrypha appellant Librum Sapientie, Ecclesiasticum, Tob. Jud. & Maccab. Ecclesia tamen etiam APO-
 CRYPTHA recipit us veritatis, utiliae, & moralia, et si in contentione Eorum que sunt FIDEI nos urgentia
 ad argendum.*

Church.

Church ; for proof whereof ^a he produceth both *S. Jeroms Prologue*, which was then generally received, and the Testimonies as well of *Thomas Aquinas*, as of *Nicolas Lira*, who were then likewise in great account among them : and concludeth, That those Books, which are called *Apocryphal* may peradventure have the like *Auctoritatis*, that the writings of other holy Doctors have, which be approved in the Church : But more then this he doth not attribute to them.

Pellunt Apocrypha, & faciunt de aliis Quinque Libris, scilicet Sap. Ecl. Jud. Tob. Libros distinctius est; Unde & de his Quinque Libris dicit Hieronymus in Prol. super Judith, quod Autoritas eorum ad robustanda illa, qua in contentione venient, minus idonea judicatur.—Et idem etiam dicit Thomas 2a. 2e & Nicolas Lira super Tob. Scilicet quod illi non sunt tanta Auctoritatis, quod ex dictis ratione possit efficaciter argumentari, in his que sunt IDEM, sicut ex aliis Libris S. Scriptura. Unde forte habent Auctoritatem talem, qualam habent VICTA S. DOCTORUM approbata ab Ecclesia.

CLXII. Contemporary to *Antoninus* was *ALPHONSUS TOSTATUS*, the Bishop of *Atila* in *Spain*, and the most learned person of all others that lived in this Age ; so admired for his industry, and knowledge in *all Sciences*, but specially in the *Scriptures*, that since his time no man ever had a greater *Elogie* then He, being usually stiled ^a *The Wonder and Astonishment of the world*. The Testimonic of this great Author is yielded to us both by ^b *Canus*, and ^c *Serarius* ; But because there is none that setteth forth our *Doctrine* in this Controversie more fully then he doth, we desire that he may be heard at large. For in divers Places of his Commentaries he rejecteth the *six debated Books* from being either *Authentick* or *Canonickall Scripture*, or sufficient to prove any Article of our *Faith* ; ^d acknowledging that the *Church* in his time did not command them to be regularly received ; nor condemn any man of *Disobedient*,

quenque Ecclesia legit & suscipit, cuiuscunque Ordinis vel Canonis sint—Quæst. 2. Alii sunt Libri, qui licet ab Ecclesia teneantur, CANONE tamen non ponuntur, quia non adhibet illis Ecclesia hanc fidem, nec jabet illos REGULARITER legi eis recipi, & non RECIPIENTES non judicant inobedientes aut infideles.

ence.

^a Idem Sum. Theolog. part. 3. Tit. 18. c. 6 Sect. 11. *Hebrei Secundum, Hieronymus in Prol. Gal. Librorum V. T. quatuor faciunt Partes. Et Primam appellant Legem—Secundam Prophetas—Tertium Hagiographas—Quartam, (quem tam non ponunt ipsi Hebrei in Canone S. Scripturarum, sed ap. Maccab. qui in duos*

¶ *Maccab. qui in duos*

^a *Mariana in Hist. Hisp Elogium Tostati, His Super est Mundus qui Scibile distinxit Omne.*

^b *Canus loc. Theol. lib. 2. cap. 10. & 11. Arg. 3. Alph. Tostatus hos sex Libros, Sacrosive Canonicos esse indicavit.*

^c *Serar. Prol. 5. In Tob. & preloq. 3. in Maccab.*

^d *Tostat. prefat. in S. Matth. q. 1. Computatio nostra communis est, quod computentur Omnes Libri,*

^a Ibid. *Hoc autem est proper duo.*
Primo quid Ecclesia non est certa de Autorebus Eorum; immo
neferit an SPIRITU SAVCTO INSPIRATI dicitaverunt Eos. *Cum autem dubitatur circa aliquos Libros, de scriptoribus eorum, an SPIRITU SANCTO MOTI sint, ADIMITUR Auctoritas ILLORUM,* *et non ponit illos Ecclesia in CANONE Librorum suorum.*

^b Ibid. *Secundo quid Ecclesia non est certa circa tales Libros, an ultra id quod baberunt a propriis Autorebus Hæretici aliqd misquerint, vel subtraxerint.*

^c Ibid. *Tales autem Libros Ecclesia recipit, permittens eos singulari fidelibus legere;* *ipsa quoque in Officiis suis illos legit proper multa devota qua in illis habentur.* *Neminem tamen OBLIGAT ad NECESSARIO credendum id quidlibet habetur;* *sicut etiam de Libris SAP. ECCL. MACCAB. JUD. & TOBIAE.* *Illi enim licet a br̄istianis recipiantur, & probatio ex eis supradicta sit aliquatenus efficax, quid Ecclesia istos Libros tenet; contraria Hæreticos tamen, aut Hebraeos, ad probandum ea, qua in duobus veniunt, non sunt efficaces.*

^d *Nihil.* ^e *Totius ibidem quæst. 3. Libri dicuntur APOCRYPHI duplicitas.* *Un modo, quid non constat de eorum Scriptoribus an Sp. S. dicitante scripserint, et eis non constat de omnibus, qua in iis habentur, an vera sint;* *Non est tamen in eis aliiquid, quod manifeste falsum sit, vel quod valde suspicuum sit de falsitate.* *Alio modo dicuntur Libri Apocryphi, de quibus Autorebus non constat, et a Deo sibi inspirati, et insuper multa, que habentur in eis, vel sunt manifeste falsa, vel de errore valde suspecta.* *Accipiendo primo modo Libros Apocryphos, Scriptura non ponit illos in CANONE Librorum faciem, ita ut debet illis fides denegari, et abiveri; permittit tamen voluntibus legere, quodlibet, quem non videatur inde sequi aliquod inconveniens;* *nisi quaque Ecclesia illos legit.* *Accipiendo secundo modo Apocryphos Libros, non solum Ecclesia non ponit illos in Canone, immo nec aliquis modo ponit eis cum Libris suis esse legit, nec legentibus favet.* — *Primo modo sunt Apocryphi Libri quidam, qui ponuntur EXTRA CANONEM V. T. computantur tamen inter Libros Scripturae, scilicet, Liber Sapientie, et Ecclesiasticus, et Judith, et Tobias, et Libri Maccaeorum: de Autorebus enim bonum non constat Ecclesia, et Sp. S. dicitante scripserint; non tamen reperitur in eis aliquid falsum, aut valde suspectum de falsitate; sed potius in eis est doctrina copiosa, Santa, et Devota; id est Ecclesia legit illos.* *Et computantur inter Libros suos.* *Sic dicit Hieronymus in Prolog. super Judith, quid Liber Judith, qui est de Apocryphis, et c.* —

ence and infidelities, (as the *Church of Rome* doth now,) that received them not into equal Authority and veneration with the rest of the *Scriptures*. And to this purpose he giveth ^a Two Reasons; First, because the *Church* is not only uncertain who be the Authors of these Books, but knoweth not neither, whether they were written by the dictate and inspiration of the *Holy Ghost*; which taketh away the Authority of the *Canon* from them. ^b Secondly, because the *Church* is no less uncertain, whether there be not somewhat mingled with these Books by *Heretiques*, and more added to them than the first *writers* of them ever intended. Whereupon he concludeth, ^c That the *Church* receiveth and permitteth them to be read, (as our *Church* now doth,) for many devout passages in them, but obligeth no man necessarily to believe that which is therein contained; because they are not of sufficient force to prove any thing that shalbe contested in our Religion by us against *Jewes*, or *Heretiques*. Moreover, he distinguisheth (as the Ancient Fathers did ^d before) betweene Two sorts of *Apocryphal Books*; ^e whereof *Some* are so called, ipso quoque in *Officiis suis* illos legit proper multa devota qua in illis habentur. *Neminem tamen OBLIGAT ad NECESSARIO credendum id quidlibet habetur;* sicut etiam de *Libris SAP. ECCL. MACCAB. JUD. & TOBIAE.* *Illi enim licet a br̄istianis recipiantur, & probatio ex eis supradicta sit aliquatenus efficax, quid Ecclesia istos Libros tenet; contraria Hæreticos tamen, aut Hebraeos, ad probandum ea, qua in duobus veniunt, non sunt efficaces.* ^d *Nihil.* ^e *Totius ibidem quæst. 3. Libri dicuntur APOCRYPHI duplicitas.* *Un modo, quid non constat de eorum Scriptoribus an Sp. S. dicitante scripserint, et eis non constat de omnibus, qua in iis habentur, an vera sint;* *Non est tamen in eis aliiquid, quod manifeste falsum sit, vel quod valde suspicuum sit de falsitate.* *Alio modo dicuntur Libri Apocryphi, de quibus Autorebus non constat, et a Deo sibi inspirati, et insuper multa, que habentur in eis, vel sunt manifeste falsa, vel de errore valde suspecta.* *Accipiendo primo modo Libros Apocryphos, Scriptura non ponit illos in CANONE Librorum faciem, ita ut debet illis fides denegari, et abiveri; permittit tamen voluntibus legere, quodlibet, quem non videatur inde sequi aliquod inconveniens;* *nisi quaque Ecclesia illos legit.* *Accipiendo secundo modo Apocryphos Libros, non solum Ecclesia non ponit illos in Canone, immo nec aliquis modo ponit eis cum Libris suis esse legit, nec legentibus favet.* — *Primo modo sunt Apocryphi Libri quidam, qui ponuntur EXTRA CANONEM V. T. computantur tamen inter Libros Scripturae, scilicet, Liber Sapientie, et Ecclesiasticus, et Judith, et Tobias, et Libri Maccaeorum: de Autorebus enim bonum non constat Ecclesia, et Sp. S. dicitante scripserint; non tamen reperitur in eis aliquid falsum, aut valde suspectum de falsitate; sed potius in eis est doctrina copiosa, Santa, et Devota; id est Ecclesia legit illos.* *Et computantur inter Libros suos.* *Sic dicit Hieronymus in Prolog. super Judith, quid Liber Judith, qui est de Apocryphis, et c.* — because

because it is not known for certain, either who wrote them, or by what Spirit they were written, or whether all things, that are contained in them, be undoubtedly true; Others, that besides all these *uncertainties* have many things in them either manifestly false, or shrewdly Suspected so to be. Both which Sorts of Books being excluded from the *Canon of Scripture*, the Church permitteth the One to be Read, but giveth not the like libertie for the Other. And among those that are thus permitted, and yet not received into the *Canon*, he reckoneth expressly the *Six Apocryphall Books*, which since his time the Pope and a few Bishops at Trent have commanded, upon perill of their Curse and damnation, to be *Canonical*; and so to be received, in despight of all Churches, and all peop' e, before and after them, in the world.

CLXIII. Yet this is not the only place, wherein this great and eminent writer declareth the common voice of the Catholick Church to be against them. For elsewhere his Sayings are as cleare to the same purpose. ^a As where he denyeth any of those *Apocryphal Books*, (though they be written, and read together with the other Books of the Bible,) to be received by the Church into the like Authoritie with those that are *Authenticall* and *Canonical*. Whatsoever therefore may be objected out of his ^b Commentary upon S. Jeromes Prologue to Paulinus, concerning the Reception of these Books into the Church, cannot be otherwise understood, then of such a Reception, that took them onely into the Bible, to be Read among Christians (which was ^c more then the

quenam ad hoc NON RECIPIT eos. Et de hoc intelligitur quod dicitur Hieronymus, scilicet, APOTRYPHA NESCIT ECCLESIA.—Et istud habent minus quodam Libri THENTICI. b Idem Comment. in Prolog. Gal. Nos tamen Ecclesia auctoritate inter Libros Authenticos illos suscipimus, atque in Ecclesia suis temporibus legitimis, &c. c Ibid. q.28. Librum Ecclesiasticum quenquam Judai unquam habuerint in Canone Scripturarum, Ecclesia tamen SUSCIPIT atque LEGIT.

Hebreus would allow them,) as usually they were, both in their *private Studies*, and in their *publick Offices*; which is an honour that we deny them not.

An. Dom.

1470.

*b Vita Pauli 2. in 8.
Tom. Concil. apud
Bin. Floruit ad tem-
pestate Dionysius Car-
thasianus, tot excellen-
tium Librorum Author,
de quo illud Testimo-
nium promulgit Eugeni-
us. Latetur Mater Ec-
clesia, qua talen habet
filium.*

*c Dion. Carchus.
praf in Genefare 4.
Sicut in Pralige super
Libros Regis Sanctus
ali Hieronymus. XXII
sunt Libri V. T.*

*d Idem Prol. in Ec-
clesiasticum. Liber
iste non est de Canone, id est, inter Scripturas Canonicas non est computandus. e Idem Prol. in Tob.
Liber iste non computatur inter Scripturas Canonicas—propter quod eum recipit Mater Ecclesia, & legen-
dum instituit, non ad confirmationem Dogmatum, atque probationem Credendorum, sed ad morum infor-
mationem. f Idem in Maccab. cap. I. Non est autem hic Liber in Canone, tamen ab Ecclesia tan-
quam veritas receptus est. g Idem in Dan. 13. Verum est autem quidam hoc duo Capitula non pertinent ad*

CLXIII. After *Antoninus* and *Tosfatus*, there lived in this Age *DENYS* the *CARTHUSIAN*, a voluminous writer upon the whole *Bible*, and a person in such great reputation with Pope *Eugenius the 4th*. (in whose name the pretended *Decree* at *Florence* is published,) that he esteemed him *b* as one of the *best Sonnes* which the *Church* then had. Who in this particular never learn'd any other doctrine of his *Mother*, then *c* that there were but *XXII Books* of the *OLD TESTAMENT*. For when he beginneth to speak of *d Ecclesiasticus*, of the Book *e* of *Tobit*, of the *f Maccabes*, of *Judith*, and the Histories of *g Susanna*, *Bel* and the *Dragon*, he forewarneth his Readers, and telleth us expressly, “that they are “not to be computed among the *Canonical Scriptures*, “and that the *Church* doth not receive them to prove “any Article of *Faith* by them. Which is abundantly enough, to have, been said for this *Centurie*.

CHAP.

C H A P. XVII.

*The Testimonies of the Ecclesiasticall
Writers in the Sixteenth Century.*

CLXV. IN the beginning of this Age FRANCIS XIMENIUS the Cardinal and

Archbishop of Toledo in Spaine, a man

very famous to all posterity, founded the *Vniversitie* of *Complutum*, now called *Alcala*, and set forth that great and useful edition of the *Bible*, in many volumes, and in divers languages, which from that place where so much industry and paines, together with so much time, * Cost and charges, was spent about it, hath ever since carried the Name of *Biblia Complutensia*. In this work he had the assistance of that whole *Vniversitie*, besides the Advice and Care of many other the best learned men abroad; and in the Preface to the Reader there is a Speciall Admonition given, * That the Books of *Tobit*, *Judith*, *Wisdom Ecclesiasticus*, and the *Maccabes*, with the *Additions* to *Ester*, and *Daniel*, which be there set forth in *Greek* only, are no *Canonicall Scripture*. In the reciting of which Admonition Frier ^b *Sixtus Senensis* is not so honest, as he should be, when he restraines that to the *Hebrew Canon* only, which Cardinal *Ximenius* extended to the *Christian Accomp* and all; whereunto he addeth, (more then the *Frier* doth,) that the Church received not those Books for *Confirming* the

An. Dom.

1502.

|| Duravit ab Anno
1502. Annos continuos
plus minus XV bac
Cura.

* Ad Summam Quinquaginta Millium, &
ampius. Autorum.
Ita Alvar. Gomedius
in vita Ximenii.

^a Fr. Ximenius in
Bibl. Complut. praefat.
ad Letter. Avver.
Libri EXTRAC. A.
NONE M, quis Ecclesie
potius ad edificati-
onem Populi, quidam ad
Auctoritatem Ecclesie-
siorum dogmatu confirmandu recipit. Gra-

cam tantum habent Scripturam, sed cum duplii interpretatione. b Sixt. Senens. Bibl. lib. 4. verbo
Fran. Ximen. Sect. 2. Libri vero qui EXTRA CANONEM sunt Hebraicorum, quos Ecclesia ad adi-
tionem legit, Graciam tantum habent Scripturam, &c.

C c

Authority

*a Ex motu proprio, &
certa Scientia Opus
comprobamus, &c.
Leo Decimus.*

Authoritie of any her foundamentall Points in Religion, though for the edifying of the People she ordered them to be Read. This *Bible*, and this *Preface* to it, was published ^a by the Authority and content of Pope *Leo the Xth.* (to whom the whole work was dedicated,) for as yet *Rome* it self had not received thete *Apocryphal Books* into the *Canon*.

An. Dom.

1506.

* Num.

*b Praefat. in Biblia
Bailez edita cum
Glossis Ordinaria &
interlineari An 1506
Quoniam sunt multi,
qui ex eo, quid non
multam operam dant
S. Scriptura, existi-
manti Omnes Libros,
qui in Bibl continen-
tur, PARI VENE-
RATIONE esse rever-
rendos, nefestos dis-
tingue, e tate Libros
Canonicos & Non Ca-
nonicos, (quos Hebrei
inter Apocrypha computant,) unde sepe coram doctis Ridiculi videntur—idecirque distinximus, & distinximus
numeravimus, primo Libros Canonicos, & postea Non Canonicos, inter quos tantum distinxi, quantum inter*

CERTUM & DUBIUM. N m Canonici sunt confidi Sp. Sa: Et distinxi.

Non Canonicci autem, five Apocryphi, nef. iur quo tempore, quibusque Autoribus sine editi.—At Libri Canonicisti sunt Autho-

ratis, quod quicquid ibi continetur, verum tenet firmiter & indiscutibiliter.

An. Dom.

1510.

* Bellar, de Script:
*Vix ingenio & doctri-
na maximus.*

a Joh. Picos, comes
Mirandula, de certe
credendi, Theorem.

*g. Firmiter tamen ba-
rendum est d. Sententia Hieronymi, cuius audieritas me movit.—Et Demens ejus Testimonium ab ECCL-
SIA pro Sa. Biffino babetar.*

CLXVII. Now also lived IOHANNES PICUS, the great * learned COVNT of MIRANDULA, who in this matter ^a adhcred firmly to *S. Jerome*; For herein *S. Jerome's Authority and Testi-
mony* was then held to be most sacred in the *Church*, whereunto he addeth the Advice of *Athanasius*, *Damasen*, *Gregarie Nazianzen*, and *Amphilochius*, all of them being our witnesses before.

CXLVIII.

CLXVIII. To him we may joyn JACOBUS FABER STAPULENSIS, a Doctor in the Vniversity of Paris at this time bearing a great Name and reputation in the world ; who, as earnest as otherwhiles he was to keep up the credit of these Books, yet ^a he acknowledgeth nevertheless, "that they are not within the *Canon* nor in that *Suprem Authoritie* with the *Church*, wherein the *Other Books* of the *Scripture* are ; and therefore numbred them among the Books of *Hermes's Pastor*, and the *Prophecie of Henoch*, being all *Apocryphall*, though none of the worst and most rejected Sort of writings which bear that Name.

adificationem pietatis virtutem, sed & hor omnes nominat Apocrybos, quid de CANONE NON SUNT, & in PRIMA SUPREMAQUE Ecclesia AUTORITATE. In alia tamen Apocypborum plane demandorum non sunt; sicut nec Liber Henoch, — sed in prima Apocrypha sum Nota, & laudabilissima post S. Eloquia significatione.

CLXIX. It was at this time, when JODOCUS CLICHTOVEUS, a Sorbonist, and a Canon of the Church at Chartres, wrote his Commentary upon *Damascen*; wherein he ^b excludeth all these controverted Books from being numbred among the Canonical Scriptures ; and bringeth *S. Hierome's Testimonia* to assert his own, together with the writings of *Damascen*, that these Books were of lesse Authoritie and weight in the Church, then the *XXII Books of the Ancient Testament*.

cabaorum, à Numero Canoniconum Voluminum V. T. sunt exclusi, quemadmodum testatur Hieronymus. — Itaque hi Libri quid minoris habeantur Autoritatis & ponderis, quidam illi XXII Libri V. T. in litera explicati, non ponebantur in Arca, sed Duntaxat CANONICI LIBRI.

CLXX. Then likewise did LVDOVICUS VIVES (one of the most learned men that these times had) write his Commentaries upon *S. Augustin's Bookes le Civit. dei*. Wherein, ^a (besides the *Third and Fourth Bocke of Esdras*,) he ^b rejecteth *b Id. ib. c. 31. Fit mentio Prophecia Abacuc, Dan. 14. quod prandium suum ex Iudea Babylonem tulerit ad Dani- elem. Quo Tellus omnis ad probationem temporum Augustinus non est usus; quod ea Beli Historia & Totum XIV Capit, cū Historia SUSANNÆ, APOCRYPHA sint, nec in Hebreos habeantur, nec sint versa d LXX Senibus.*

C c 2

the

An. Dom.

1515.

^a Jacob. Faber Stapul. præf. in Liber. Trium virorum & Virg. Spiritual. Ecce quomodo connectit Hieronymus Padorem Libri Sapientia, Ecclesiastico, Judita, & Tobias, tandem tribuit etiam autoritatem, quia eandem continent ad CANONE NON SUNT.

An. Dom.

1520.

^b Jod. Clichtov. in Damascen. l. 4. c. 18. Et non modo hi duo Libri (Sapientia, et Ecclesiastico,) non numerati sunt in CANONE Sacrum Librorum; sed etiam Tobias, Judith, et Libri Mac-

An. Dom. 1525

^a L. Vives in S. Aug. de Civ. Dei, l. 18. c. 36. Tertius et Quartus Libri Esdra inter Apocrypha rejiciuntur quos Hieron. vocat Somnia.

[†] Idem de tradendis
Dilect. lib. 5. Tobias,
& Judith Apocryphi.

^a Idem in 8. Aug. de
Civ. Dei, lib. 17. c. 20.
Hic Liber (Sapientia)
creditur Philonis Ju-
dæi Alexandrinus, qui
vixit temporibus Ape-
stolorum.

^b Ibid. Hunc Librum
(Ecclesiasticum) fecit
Iesu filius Sirach
tempore Ptolemei Euergeta Regis Ægypti. ^c Idem, in eund. lib. 18. cap. 36. Maccab. lib. 1. He-
breo 13. lettere est ab Hieronymo, alter Grace tentum. Idem adversus Pelag. Iosephum nominat Maccab.
Biblio Scriptorem. MESCIO an Autorem significat horum duorum voluminum Maccab. bistor. quam in-
ter sacra habemus.

An. Dom.

1526.

^d Fr. Geor. von. in
Barth. Mund. Cant. 3.
Ton. 8. Mod. 12. Con-
cent. 1. Nec tamen re-
cepita in Sacro CANO-
NE, neque inserta nu-
mero XXIV Librorum
ultæ, nisi castigata,
& approbata, &c. ^e

Liber Tobia non habere certum Auditorum, & NON ESSE IN CANONE BIBLIAE.

An. Dom.

1530.

^a Sadolet. in Epist. ad Erasm. Nihil mihi mecum probari posset, quod ad literas Sacras pertinet, si
ad non ante tibi probatum fuerit.

the

the Histories of *Susanna* and *Bel*, as *Apocryphal* Scrip-
tures ; and so did *S. Augustin* before. The Books
of *Tobit*, and *Judith* are ^f elsewhere in no greater
credit with him : Of *Wisdom* and *Ecclesiasticus*, he
sayes enough to exclude them from the *Canon* ; for
^a of the *One* he makes *Philo* to be the Author, who
lived in the time of the *Apostles* ; and ^b of the *Other*
Sirach's Sonne ; who lived in the time of *Ptolemy*,
above 100 years after all the *Prophets* were dead.
And ^c of the *Maccabees* he is uncertain, whether *Iosephus*
be the father of them, or no ; which he could never
have said, if he had believed them to be *Canonical*.

CLXXI. Of the same mind and belief was FR. GEORGIIIS the Venetian Minorite, and a famous
writer in his time ; who in his *Harmonie of the world*,
^d secludeth all those Books from the *Canon*, that have
no place among the *XXIII Books* of the *Old Testament*.
And though the ^e Master of the Palace at Rome be
highly displeased with him, and hath lately com-
manded his Book to be purg'd, yet he held *Tobit* to
be no Authentick part of *Scripturæ*

Joh. Maria Indice Rom. Liber. expurgand. *Georgius in Problemata. afferit.*

CLXXII. ERASMVS was now in great reputa-
tion with all men, (but the Monks that hated him,) for
the excellency of his Spirit, and the perfect
knowledge that he had in all kind of Learning. And
so much was given ^a to his skill and judgment in
the *Scriptures*, that few or none were thought that
way to be comparable to him. In his *Explication of*

the *Apostles Creed* and the *Decalogue*, * he propositeth this Question about the Number of Canonical Books; " and answereth, that *Ruffin* (under the name of " *S. Cyprian*) had given the best Resolution to it; " That to the Old Testament belonged the *Five Books* " of *Moses*, *Joshua*, *Judges*, and the *Rest* that we " number; concluding that the *Ancient Fathers* ad- " mitted no more, of whose *Autoritie* it was not law- " full for any man to doubt. Of the Other Books that " were afterwards received into Ecclesiasticall Use " (naming all those that we account to be *Apocry-* " phal, as *Ruffinus* and the Old writers did,) he is " Uncertain, what manner of *Autoritie* they have: " but addeth, ^a That the Canonical *Scriptures* are so " called, which without any Controversie all men ac- " knowledge to have been written by the *Inspiration* " of *God*. And ^b in his *Scholies* upon *Saint Jerome's* *Preface* to the Prophet *Daniel*, he maketh a wonder at it, that such *Stories*, as *Bel and the Dragon* is, should be publiclyk read in the *Church*; which he would never have done, nor found any fault with it at all, if that *Scripture* had in his time been believed to be *Canoni-* " cal. But for the Reception of these Books to be *Read* in the *Church*, it is his Admonition to ^c all them that studie the *Scriptures*, " to consider well, how far, " and into what degree of *Autoritie* the *Church* had

fas esset dubitare. Nunc verò receptus est in USUM ECCLESIASTICUM ^d *Sapientia*, quoniam quidam suscipiantur esse *Philonis* *Iudei*, & alius qui dicitur *Ecclesiasticus*, quem patet esse *Iesu filii Strach*. Recepimus eū ^e *Liber Tob.* & *Jud.* & *C. c.* quos *Hebrei* non habebant. Sed *Hieronymus* restitutus se veritate emundans *Theodosianum*. *Catena* an Ecclesia receperit nos Libros eadem *Auctoritate*, quā ceteros, novis Ecclœsia *Spiritus*. ^a Ibid. *Canonicalē* appellat *Scripturam*, qua citrè controvèrsiam afflata *S. Spiritus* prodita est. ^b Idem in Schol. super prefat. *Hieron in Dan.* Miram quod *Hieronymus* vera jugular, id nunc pessim legitur & canitur in Templo, int̄ nullo delectu legitimus de *Bel* & *Dracone*, quam ille non veritus est appellare fabulam; me additurus, ut veritus suisset, ne bonum volumini partem detracuisse videretur: sed quid quos tandem? apud imperatores, inquit ipso. Tanto plus valet consuetudo multitudinis imperito, quam bonitas eruditij judicium. ^c Idem, Epist. ad divin. literarum studioflos, praefixa Tom. 4. Oper. Hier. Magnū certè refert, quid quo *Anthoni* comprobat Ecclesia. Ut enim PAREM tribuit AUC-*TORITATEM* *Hebraorum* voluminibus, & *Quatuor Evangeliorum*, certè non vult IDEM ESSE POAL-*DUS* *Judit*, *Tobia*, & *Sapientia Libris*, quod *Mosis Pentatecho*.

" so received them ; For she intended not to give the
 " Same weight of Authority and honour to the Books of
 " Tobit, Iudith, and Wisdom, which is given to the Five
 " Books of Moses or the Four Evangelists. But maketh
 a great difference between them ; though it hath
 pleased the late Congregation at Trent, to make them
 all alike and equal, and to give no more Authority
 and Honor to the One, then they do to the Other :
 wherein they had neither Father, nor, any other good
 writer to go before them. And it is remarkable
 here, that in Erasmus his time, who had so many
 Corrivals both envious of his glory , and desirous of
 his ruine, yet there was not one among them all,
 (not Sutor and Bedda, not any Doctors of Spain or
 Italy, not the Sorbonist's themselves, who Centured
 divers other of his Writings,) that found any fault
 with him for all these, which he had published con-
 cerning the Difference betwixt the Canonical, and
 Apocryphal or Ecclesiastical Scriptures.

An. Dom.

1534.

a Thom. Stroz. in Epist. dedic. ante Commentar. Cajetani in Parab. Salom. Ad quem velut commune Oraculum, seu pro Sacra Literaturam involucris, seu pro causibus Conscientia, five pro aliisibus Theologie Mysterii, ac difficultissimis Questionibus confugere solebamus.

b Eisengren de Certe-
titu. gratia. c. 9. Mag-
nus iste Cardinalis
tanta nobis autoritatis esse debet, ac si magnum Scriptorum numerum proferremus in medium.

c Ca-
jetan. Com. in 24. 25. q. 9. art. 4. ad 2. & in 1. q. 8. q. art. 8. ad. 2.

CLXXXIII. Cardinal CAJETAN was at this time the common ^a Oracle, to whom most of the Divines in the Church of Rome had recourse, for their better resolution in any difficult or doubtfull Question, that occurred about the *Scriptures*, and the publick doctrine of the Schools : So that his Testimony will involve many more, and be of as good authority, as if we should now produce ^b a great Number of witnesses for us together. And in this particular Question he declarereth himself (oftener then once) to be formally for us. Somewhat he had said to that purpose in his ^c *Commentaries upon Thomas Aquinas* ; but afterwards in his *Commentaries upon the Bible* (which he wrote at Rome) he speake more cleerely.

For

For first in generall, he ^a giveth us this as a Rule of the Church, " That what Books were Canonical, " or not Canonical, to S. Jerome, the same ought either " way to be so with us: And ^a that the whole Latin " Church is herein very much obliged to S. Jerome, " who by severing the Canonical Books of Scripture " from those that are not Canonical, hath freed us " from the Reproach of the Hebrews, that otherwife " might say, we had forged a New Canon of our own, " which the Old Church never knew. And then in particular, telleth Pope Clement the VIIth, (whose approbation he had,) ^b " that for this reaon he would " let passe the Apocryphal Books, and spend no time in " writing any Commentaries upon them, ^c for that " Judish, and Tobit, and the Maccabes, together with " the Books of Wisdom, Ecclesiasticus, and the ^d " Rest of Esther are all excluded from the Canon, as " e being insufficient to prove any Matter of Faith, " though they may be used and read, as profitable " and Regular Books for the Edifying of the People. In " which sense, and with which ^e Distinction (as he " there concludeth) both S. Augustin, and the " Council of Carthage are to be taken, to reconcile them " with S. Ierom, and the Council of Laodicea, before produced. Whereby it is evident, that in the dayes of Cardinal Caietan (which was but Ten yeeres before the Councel began at Trent,) all this went for good

^d Idem, Coment in 1. cap. ad Hebreos Hieronymi Sorori sumus Regulam, ne erreremus in distinctione Librorum Canonorum; nū quæ ille Canonicos tradidit, Canonicos habemus. & quæ ille à Canonis distinxit, extra Canons habemus.

^a Idem in Epist. dedicat. ad Papam Clem VII ante Com. in Libr. hist. V. T. S. Hieronymo (Pater beatissime) Universa Ecclia Latina Iuramentum debet, non solam ab annotatis, &c.—sed etiam proprii discretos ab eodem Libros Canonicos & non Canonisticis. Liberavit siquidem nos ab Hebrews non opprobrio quod singamus nobis Antiqui Canonis Libris, aut Librorum Partes, quibus ipsi penitus careant.

^b Ibid. Quocirca quæm dispositissim prosequi Commentarios in Libros V. T. post Missi Expositionem jam editam, Libros Historiales OMNES in unum volumen cogi, omisis reliquis à Hieronymo inter Apocrypha suppeditatis. ^c Ibid. comment. in ult. cap. Esther. Et hoc loco terminamus Commentaria Librorum historialium V. T. Nam reliqui, videlicet Judib, Tobit, & Maccabiorum Libri à B. Hieronymo extra Canonicos Libres suppeditantur. & inter AFÖCRTPHA habentur, cum Libro Sapientie. & Ecclesiastico. ^d Ibid. Sex seu Septem sequentia Capitula sunt Apocrypha; & proprieat non exponemus illa. ^e Ibid. Non sunt hi Libri Canonici, hoc est, non sunt Regulares ad summendum ea quæ sunt FIDEI: possunt tamen dicti Canonici, hoc est, Regulares ad adspicationem fidelium. ^f Ibid. Nec tuberis Novitie, si aliqui reperebant Libres istos inter Canonicals suppeditari, vel in factis Conciliorum, vel in sacris Doctoribus. Nam ad Hieronymi litiram reducenda sunt tam verba Conciliorum, quam Doctorum, &c. ut supid. Cum bac enim distinctione discernere possetis & diles Augustini in 2^o de doctr. christi scriptaque in Concilio Carthag. & Laodic.

^b Catholick

^b Bellarm. de Script. Eccl. *Cajetanus vir fuit summi ingenii, nec minoris pistatis. Soto in 4^o. dist. 5. quest. unica. art. 2. Excellensissimè Catholicus.* Peter. in 1^o. cap. Gen. *Vir de mysteriis fidei bene seniens, & de Theologia opinione meritus. & in cap. 19. ut admodum Catholicus.* Sixti. Seesen. I. 4. Bibl. *Incomparabilis Theologus, & inter Doctissimos sui seculi Etudiosissimus.*

^c Cajetan. in Ecclesiast. c. 12. ad fin. *Ei sic finitur Ecclesiastes cum omnibus Salomonis*

& Sep. libris, Solomonis quidam - Reliquae autem qui vocantur Libri Sapientiales, quoniam Hieronymus EXTRA CANONICOS ad autoritatem FIDEI supponat, emitendos Duximus, ad Prophetarum Oracle properantes, Roma die 23. Januarii, anno 1524. d Orator, qui cum post mortem laudavit. e Homo ad carpendum promulgatus. Canus loc. theol. lib. a. c. 11. f Bannez Tom. 2. q. 92. art. 3. Cerd potest dici de istis, quod de Gracis insultantibus Hellori jam mortue dixit Homerus, Quod Leoni mortuo etiam lepros & Canes insultant.

An. Dom.

1535.

^a Anonym spud Catharin, adversus Cajetan. pag. 48. & 72. Edit. t. De Libris auctem Tobia, Judith, Sapientia, Ecclesiastici & Maccabearum cum Amico suo illo, & Fratre mibi in Christo honorando, qui me ut INDOCTUM DERISIT, quod HOS LIBROS in CANONE ECCLESIAE esse professus sum, libenter babebi Sermonem. ^b Catharin. ibi p. 39. Edit. 2. *Eisti enim alii alter opinati sunt, non opinor huiusmodi bonitatem autoritatem Pontificum decretis praestiri. - Petet enim in decretis Innocentii. Gelasii. & Eugenii in Concilio Florentino, hos Libros in Canone computari, & in eodem ordine, cum reliquis Scripturis Sandolis - Mitti Concilium Carthag. 2.*

^b *Catholick doctrine at c Rome ; that is to say, in the yeer MDXXXIII. Wherin (writing upon the Prophets, and having gone no farther then the Third Chap. of Esay) he dyed, when d he was most likely to have been chosen Pope after Clement the VIIth, if he had outlived him. I know how hot and angry both e Catharin and Canus were in this matter against Cajetan, but as Homer said of Hector, they f bark'd, and insulted over him, as Dogs over a dead Lion. And yet it is observable, that as no man wrote any thing herein against him while he was alive, and able to answer for himself ; so the Sorbonne, or the Faculty at Paris, that afterwards censur'd him for some other matters, (for they took upon them to censure all writings that displeas'd them,) yet in this particular they had nothing to find fault with him.*

CLXXIII. But for Catharin's opposition and heat against him, (which brake forth not long after his death,) it was presently abated by another learned ^a DOCTOR of his own Order, and one of Catharin's great friends, (much loved, and much honored by him;) who both reprehended and derided that new opinion, which Catharin first began to set out against Cajetan, and all the Doctors of the Church before him. For Catharin had nothing b herein to shew or produce for himself, but the pretended and uncertain Authorities of Three Popes ; who,

to make the best of them which can be made, will never make up a *Church*, and to whose *decrees*, as likewise to the *Canon* of the Council at *Carthage*, we have already given a full and sufficient account.

CLXXV. About the same time IOHN DRIEDO, a Professor of divinity at *Louvaine*, was employed to write against *Luther*; and yet in his Book ^a of *Ecclesiastical Scriptures*, which he dedicated to the King of *Portugall*, First he acknowledgeth, ^b That the Histories of *Judith* and *Tobit*, &c. were not numbered in the time of the *Old Testament* among the *Canonical Books of Scripture*, but some of them accounted *Apocryphal*, as the writings of unknown Authors, and otherfome no true Histories at all; And Secondly, he confesseth, That under the *New Testament* the *Christian Church* hath not received these Books into the same equal, or like Authoritie with the *Canonical Scriptures*. Which is a pregnant Testimonie against the Council of *Trent*, that will follow by and by.

de CANONE S. Literarum esse SEPARATOS. Ad hanc difficultatem (si non placet mendosum esse Codicem) dicimus duplicitia esse apud Hebr. Hagiographa, sicut & diximus duplicitia esse Apocrypha. Hagiogr. 1. Sandorum Scripta quedam sunt, quorum auctoritas idonea est ad corroborandum ea, qua sunt FIDEI: Hujus generis sunt Hagiogr. in CANONE BIBLIAE. Alia vero sunt Hagiogr. quorum auctoritas ad assertiones FIDEI corroboranda non est idonea, quamvis habeant veram & Sanda firm habent Hieronymi & Angelini Scripta, qua vocantur Hagiographa (1. Sanda vel Sandorum scripta.) Et hujus generis apud Hebr. sunt Historia *Judith*, et *Tobia*, etiam Ecclesiasticus, & Maccab. primus: quae sunt Libros quamvis habeant & legant, non tamen inter Canonicalis Libros consummante sed inter Apocrypha, non quid falsi sint, sed quid tales sint, quorum occulta origo non claruit totum eorum Synagoga; 3^o. autem & 4^o. Esdr. 2^o. Maccab. trium puerorum Hymnum, *Susanna*, ac Belis Draconisq[ue] Historias, aut non habent, aut proficiunt, & confundas tradunt. Ecce tamen Christiana propter authoritatem veterum quorundam Sandorum, qui leguntur nisi suisse testimonitis ex hujusmodi Historiis, esdem pli fidei legit, & non PROR. SVS rejicit, nec contemnit, tamen si non PARI AUCTIORITATE recipiat illos Libros cum SCRIPTURIS CANONICIS.

CLXXVI. Not long before this Council met, JOHN FERUS, a very learned man, and a most diligent Preacher, set forth his Book, which he intituled, *The Examination* of those that were to be *Ordain'd*

D d for

An. Dom.

1535.

^a Miratus de Script. Secul. 16. Editio & de Ecclesiast. Dogm. & Scripturis Libros quaevis, Canonicee voluntinibus afferendis apprime uiles.

^b Driedo de Ecl. Script. & Dogm. l. 1. c. 4. ad difficult. 3. Hieronymus in Proleg. Gal. Libros Judith & Tob. inter Apocrypha numerat, quos tamquam in Prel. super Judith. & Tob. dicit apud Hebr. inter Hagiographa numerari. & nihilominus

apud Hebr. sunt Historia *Judith*, et *Tobia*, etiam Ecclesiasticus, & Maccab. primus: quae sunt Libros quamvis habeant & legant, non tamen inter Canonicalis Libros consummante sed inter Apocrypha, non quid falsi sint, sed quid tales sint, quorum occulta origo non claruit totum eorum Synagoga; 3^o. autem & 4^o. Esdr. 2^o. Maccab. trium puerorum Hymnum, *Susanna*, ac Belis Draconisq[ue] Historias, aut non habent, aut proficiunt, & confundas tradunt. Ecce tamen Christiana propter authoritatem veterum quorundam Sandorum, qui leguntur nisi suisse testimonitis ex hujusmodi Historiis, esdem pli fidei legit, & non PROR. SVS rejicit, nec contemnit, tamen si non PARI AUCTIORITATE recipiat illos Libros cum SCRIPTURIS CANONICIS.

An. Dom.

• 1540.

for the *Sacred Ministry* of the *Church*; and howſoever in after times the *Master-Inquisitors* put his works into their *Expurgatory Index*, yet while he lived, and had the general approbation of all sorts of men both for life and learning, there was no exception made againſt him.^a In *this Book* he instructeth his Scholars, as a known and ordinary accempt which they were to give of their faith in thofe dayes, That besides the XXVIII *Canonicall Books of Scripture*, (to furnish which number they reckoned either Book of *Samuel*, the *Kings* and the *Chronicles*, with *Ruth*, *Nehem.* and the *Lamentations*, apart by themſelves,) there were *IX Apocryphal*. Which Nine of old time were not publicly Read in the *Church*, nor was any man preſeſd with their Authority.

a Feru in Examine Ordinand. Sunt autem hi Libri Apocryphi, 3. q̄ 4. Esdr. Tobias, Judith, Liber Sapientie, Ecclesiasticus, Baruch, & Maccabaeorum Libri duo. Omnes alii dicuntur Canonicici, quid sunt irreſutabilis autoritatis etiam apud Iudeos. Omnes igitur Libri V. T. numero ſunt XXXVII, hoc eft, CANONICORVM XXVIII, APOCRYPHORVM IX. Olim verba in Ecclesia Apocryphi publice non recitabantur, nec quicquam autoritate eorum premebat; ſed domi quidem & priuatum pro ſuo cujusque animo fara illorū lege: e.

Anno Dom.

1541.

&

1545.

CLXXVII. Lastly, the Severall Translations of the *BIBLE*, fet forth at theſe times with ſpecial Prefaces before them; made as well by *Santes Pagninus* the Dominican at *Lyons*, by *Antonius Braciolus* in *Italy*, and by the *Author* of *Birkman's Edition* at *Aniwerp*, as by *Robert Stephen* in the *Edition* of *Vatallus* at *Paris*; every one declaring the *Diftinction*, that was then commonly known and received; between the *Canonical* and the *Apocryphal Books of Scripture*; all theſe (being joyn'd with the former *Authors* whom we have produced in *all Ages*) are moſt evident and ſufficient witnesses, that neither we in the *Church of England*, nor the *Protestant Churches* abroad, have herein transgrefſ'd thoſe bounds, which the *Prophets*, and *Apoſtles*, and generally all our *Forefathers* in the *Faith*, had ſet out, and preſcribed for us.

CLXXVIII.

CLXXXVIII. And thus have we hitherto taken an exact and perfect View of what the *Catholick Church of God* hath delivered, concerning the CANON of DIVINE SCRIP-
TURE, in all Times, and In all places; In JUDÆA, by the *Ancient Hebrews*, by CHRIST himself, and by his *Holy Apostles*; In PALESTINE and SYRIA, by *Justin Martyr*, *Eusebius*, *S. Jerome*, & *Damascen*; In the Apostolical Churches of ASIA, by *Melito*, *Polycrates*, and *Onesimus*; In PHRY-
GIA, CAPPADOCIA, LYCAONIA and CYPRUS, by the *Council of Laodicea*, *S. Basil*, *Amphilochius*, and *Epiphanius*; In EGYPT, by *Clemens of Alexandria*, *Origen*, and *Athana-
sius*; In the other Churches of AFRICK, by *Julius*, *Tertullian*, *S. Cyprian*, *S. Augustine*, the *Council of Carthage*, *Junilius*, and *Primasius*; In all the FIVE PATRIARCHATES, by *S. Cyril*, *S. Greg.*, *Nazianzen*, *S. John Chrysostome*, *Anastasius*, *S. Gregory*, *Nicephorus*, and *Balsamon*; In GREECE, by *Dio-
nysius*, *Antiochus*, *Adrianus*, *Leontius*, *Zonaras*, *Philippus*, and *Callistus*; In ITALIE, by *Philastrius*, *Ruffin*, *Cassiodore*, *Come-
stor*, *Balbus*, *Antoninus*, *Mirandula*, *Cajetan*, and *Pagnin*; In SPAIN, by *Isidore*, *Hugo Card.*, *Paulus Burg.*, *Tostatus*, and *Xi-
menius*; In FRANCE, by *S. Hilary*, *The Drivines of Marseilles*, *Victorinus of Poitiers*, *Charlemaignes Bishops*, *Agobard*, *Ras-
dulphus*, *Honorius*, *Petrus Cluniac*, *Hugo*, and *Richardus of
S. Victor's at Paris*, *Beleth*, *Petrus Cellen*, *Hervaeus Natalis*, *Fa-
ber*, and *Clichtoveus*; In GERMANIE; and the LOW-
COUNTRYS, by *Rabanus*, *Stratus*, *Hermannus Contract.* *Ado*, *Rupertus*, the Ordinary and Interlineary-Gloss upon the Bi-
ble, the Gloss upon the Canon Law, *Lyranus*, *Dionysius Carthus.* *Erasmus*, *Driedo*, and *Ferus*; And in the Church of ENGLAND, by *Venerable Bede*, *Alcuin*, *Giselbert*, *Joh. Sarisburiensis*, *Brito*, *Ocham*, *Thomas Anglicus*, and *Thomas Walden*; besides Divers others, that are not here numbred. Of whom, it must not be denied, but that *Some* there were, who in many Other Matters of Religion were violently carried away with the Abuses and Streams of the Times; but in

this particular, which we have examined and followed through all the Ages of the Church, the Current ran clear and smooth among them.

CHAP. XVIII.

The New Decree of the Council at Trent against all the former Testimonies of the Universal Church.

An. Do.
1546.
8 April.

CLXXIX. Now, after all these, followed an Assembly of a Few Men at Trent, (who took upon them the stile and Authority of a General and Oecumenical Council,) that made a * Decree among themselves, to controul the whole world, and as in Sundry Points besides, so in this, to devise a New Article of Faith, for their own pleasure, whereof neither their own Church, nor any other Church of Christendome, had ever heard before.

CLXXX. An Assembly of men, such a one as it was, that by their Magisterial and undue proceedings there, have done more hurt, and made a greater Schism in the Church of God, than all the Malice of wicked and unpeaceful persons, was ever able to do, since Christ left his legacie of Truth and Peace among his Disciples, and foretold the Offences that would afterwards arise, to pervert and mislead others, who were not the better aware of them.

A brief History of the first occasion, and beginning of the Council of Trent.

CLXXXI. But this Assembly at Trent, had this occasion. When divers Abuses in Religion, (wherewith many men in those dayes were justly scandaliz'd,) began first to be Reformed in Germanie, Pope Leo the Tenth, and those that followed the interests of the Court at Rome, with great violence and direfull proceedings opposing themselves against all Persons that favoured that Reformation, there was a Schism made of one part from the other; and the Popes Bull of

of Excommunication went abroad ; wherein all men were commanded to drive the *Reformers* and all their *Adherents* (among whom *Fredrick the Duke of Saxony* was one,) out of their Lands and Countryes. But this manner of proceeding with them, augmented the *Schisir*, and made the *Rent* greater then it was before. For the healing whereof, and for the preventing of further Troubles that might ensue, it was the common judgment, and desire both of the *German Princes*, and of all others that affected the *unitie and Peace of the Church*, that a free & Lawful *Council* might be generally summoned, through these *Western Parts*, to be held in some convenient place of the *Empire*. But the very Name of a *Council* abroad, (out of the *Lateran Palace*,) was dreadfull to *Pope Leo*, who ^a living in his Magnificence and Ease at *Rome*, where he had plenty and pleasure daily to attend him ; and fearing lest peradventure this New *Council*, if it should be call'd together, might prove as fatall to himself, as the *Council's* of *Constance* and *Basil* did to some of his *Predecessors*, he was not very willing to hear of it at all. And while he was deliberating how to decline it, and to put it off, he fell sick, and dyed.

CLXXXII. After him succeeded *Adrian the Sixth* ; ^b who in former times had been the *Emperor's Schoolemaster*, but was then his Lieutenant, or the chief Governor under him in *Spain*. From whence comming Speedily to *Rome*, and there advising with himself, what was best to be done for the satisfying of the Princes and people in *Germanie*, he sent his *Legate* to the *Diet* at *Norinberg*, with Letters, and large Promises to the Princes there assembled, ^c "that if they would proceed against *Luther* (in case "they could not otherwise reduce him) as their

^a Petr. Suav. in Hist. Concil. Trid. lib. 1.

^b Sleidan. Com. lib. 3. &c. 4.

^c Petr. Suav. ibid.

" predecessors had done against John *Hus*, and Jerome
 " of *Prage* in the Council of *Constance*, his own inten-
 " tion, and full resolution was, to set his chiefeſt
 " Cares upon Reforming the *Abuses* of the *Church*,
 " and the *Abominations* of the *Sea and Court of Rome*,
 " from whence peradventure all the preſent mischiefs
 " had proceeded: and that this He would the rather
 " do, because he ſaw that all the world did earnest-
 " ly desire it. Whereunto the *Answer* of the *Diet*
 " was; that if *Luther's* caſe, and the confeſſed *Errors*
 " of the *Church*, might be both conſidered, and treated
 " on together, there was no better meaneſ to reduce
 " all things to tranquillitie, then a free, Christian
 " Council to be appointed, by the Emperors conſent,
 " in ſome convenient place of *Germanie*, where every
 " one might have liberty to come, and give that ad-
 " vice, which ſhould moſt tend to the honour of
 " God, and the Advancement of his true *Religion*.
 And though the *Legate* was not ſo well pleased with
 theſe *Conditions* which they annexed to their demand
 of a *Council*, yet they stood ſtrictly upon them, and
 thought them both neceſſary, and moideſt enough,
 and that the *Pope* could not be juſtly offend with
 them. But asſoone as this *Answer* was carried back
 to *Rome*; the *Pope* had no leiuſe either to begin his
 intended *Reformation*, or to determine any thing
 about the deſire that was made of a *Council*. For
 preſently after, he alſo dyed, and *Clement the Seueniſh*
 was put into his place.

CLXXXIII. But this man, during all the time of
 his Papacie, ^a ſtudiouslly declined the neceſſitie of
 a *Council*, and would by no meaneſ hearc of it,
 especially with condition to have it celebraled in
Rome; wherunto notwithstanding he was often
 aduifeſed by the Emperor himſelf, who one while was
 minded

^a Peter. Sicc. Ibid.

minded, in case the *Pope* would not assent unto it, to call it by his owne Authority, and otherwhiles sollicitid the Colledge of *Cardinalls* to doe it. But the *Pope* and *Cardinalls* both, fearing it was impossible to make the *Germans* accept of such a *Council*, as might be most serviceable to the Court of *Rome*, and being resolute to have no other, they sent a ^a *Nuncio* to propose those Conditions about it, which they knew would never be taken. And thus the time passed away, till this *Pope* likewise fell into a sharp infirmitie, which made an end of his life.

CLXXXIII. To him succeeded *Paul the Third*, who was a ^b Prelate that among all his other qualities, made more esteem of none, then of ^c dissimulation. And therefore making shew, that he feared not a *Council*, as Pope *Clement the VIIth* did, and being well assured that he could not be inforced to give his assent to the Calling of it in such a manner, and in such a place, where he could have no advantage by it, but that he might make use of the Court and the Clergie, if need were, to contradict and hinder it, when he pleased; he seemed by all meanes to desire it. To this purpose he sent his severall *Nuncios* to the *Emperour*, and other Christian Princes, to declare unto them all, that He and his Colledge of *Cardinalls* had absolutely determined the Celebration of a *Council*, but that for the time and place of it He was not yet resolved what to doe. Afterwards upon conference with the *Emperor*, who went in person to *Rome* about it, and upon such Conditions as might no way derogate from the power and greatness of the *Papacie*, he condescended so farre that a *Synod* should be summoned at *Mantua* in Italy and sent forth his * *Bull of Indiction* to have it begin there, about a ¹ year following. In the mean while,

^a Joh. Sleidan. lib. 8.

^b Petr. Suav. ibid.

^c Petr. Suav. ibid.

* Dated 12. Jun.

1536.

|| 27 Maii An. 1537.

while, the *King of England*, and the *Princes of Germany* making their publick Remonstrances against it, and the *Duke of Mantua* refusing to admit the Council into his City, but upon such conditions as would have been too costly for the Court of *Rome*; that designe was layd aside, and the Indiction that the *Pope* made there, came to nothing. Not long after he sent out another *Bull* for a *Council* to be held at *Vicenza*, a City under the dominion of the *Venetians*; but this *Second Indiction* meeting with the same oppositions that the former did, and the *Popes Legats* attending there to no purpose, (for there was not any *Prelate* or other *Ecclesiastical Person* that repayred thither to them,) at the last after divers prorogations and *Suspensions*, there came forth a *Third Bull*, which commanded all *Bishops and Abbots*, together with other *Priviledged persons*, ^b (that had all taken an *Oath* to be obedient to the *Pope* and see of *Rome*,) to repayre to the City of *Trent* upon the *Confines of Italy*, and there to attend the *Popes Legates* for the Celebration of a *Council* which he intended to begin the first day of *November* in the yeere MDXLII.

^b Verba in Bull: Indictionis contenta: Vi Juris iurandi quod Papa Romane, & Seddi apostolica praeside- rum, ac Sancte virtu- te Obedientie, &c.

CLXXXV. But the *Princes*, and all the *Reformed Churches in Germany*, together with the *Kingdomes of England*, and *Denmark*, and many other places besides, immediately set forth their *Protestations*, and made their just Exceptions against it; alledging, That the Calling of this *Council* by the *Popes Authoritie* alone, was contrary to the *Rights of Kings*, and the *Ancient Customes of the Church*; That he had summoned no other Persons thither, nor intended to admit any, either to debate or to give their voyce there, but such only as had first sworne obedience to him; That he tooke upon him most unjustly, to be

be Judge there in his own cause, knowing well what Accusations were layd against him, both for arrogating to himself an absolute and univerfall Monarchy over all the Churches of the world, (falsely pretended to be given him either by Divine right; or by any humane Concession,) and for many other enormous Abuses in Religion, which by that usurped power he sought still to maintain, and to suffer nothing else to passe in that Council; but what should be most advantagious to his own ends. They protested therefore against it, as being a politique and Papal device, wherewith to delude the world under the name of a Council.

CLXXXVI. Nor did the Popes proceedings herein give them any cause to change their mind, or withdraw their protestation. For First, he sent his Three Legates to Trent, with a bare Mandate only to entertain such Prelates and Ambassadours as should come thither, by giving them fair words, but in no wise to make any publick Act, before they had received further Instructions from him, which he meant to send them at his own time, and as he saw cause himself. A few Bishops likewise, whom he esteemed to be most addicted to him, were commanded to goe thither, and had speciall order not to make too much hast in their journey. Besides these, and some three or four Neapolitan Bishops, whom the Emperor sent along thither with his Ambassador, rather to watch what the Pope did, then for any thing els, (for as the case then stood, he hoped for no good to be done,) there were not any more to make up a Generall Council. Whereupon after they had been there seven Months, and did nothing, they all departed, and the Pope recalled his Legats, deferring his Council to another seafon,

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that

that might be more commodious for him.

CLXXXVII. In the mean while, there was a League made betweene the Emperour and the King of England, which the Pope took as one of the greatest affronts and Scornes that could be put upon him. For he had not only excommunicated and curled the King, as a Schismatick destinatet to eternall damnation; but depos'd him from his Regal Authority, and deprived him of all his Rightful dominions, giving away both from him and his adherents whatsoever they possessed, & commanding that his subiects should render him no obedience, that strangers should have no commerce in his Kingdome, that Christian Princes should joyne together to persecute him, and that all men should take armes against him, whose Estate and Goods, (by vertue of his Papall and plenary power,) he granted them for their Prey, and his person for their Slave. Besides, he had declared the protestants of *Germanie* to be Hereticks, whom nevertheless the Emperor had received into his protection, and done divers favours to them. All which, together with the warrs that were now on foot abroad, and wherein the Pope himself also had a hand, put the thoughts of his Council, which he had begun at *Trent*, to lay still and quiet all the yeer long.

CLXXXVIII. But after the Termes of peace between the Emperor and the French King were concluded, whereof one was, that they should joynly endeavour to restore the Church unto her ancient purity and concord in Religion, and to reform the Court of *Rome*, from whence all the present disensions were derived, the Pope thought it concern'd him neerely now, to go on with the Council; and having no further pretext whereupon

to delay it any longer, all his Cares were, how to call and order it to his own best advantage. For this purpose therefore he set forth another Bull, and sent his Legates to *Trent*, to begin the Council *there* upon the XV. of March, in the yeere MDXLV. but he gave them no Commission, or Letters of Instruction, after what manner to proceed in it, till he had further advised about it, meaning to governe himself in that behalfe, as he found occasion, best fitted to his own ends.

CLXXXIX. When the Legates came to *Trent*, they found no Prelate there but the Bishop of the place. Yet within a few dayes after there came *Three Italian Bishops* to them, who being dependants upon the Court of Rome, and men very ready to promote the Popes service, had order from him to be there with the first. For his desire was, that the Council should begin with as few as might be, and they to regulate the rest that came after. In order whereunto, he sent his Brief, and gave his Legates a Faculty, to preside in the Council under his Name and authoritie ; with speciall directions, * not to suffer any thing to be propos'd and offered there to publick debate, which had not first been privately approved by themselves, nor * any thing to be put to the Question and defined, which had not been formerly sent to Rome, and assented to by Him; and with power, if need were to do him service in it, ^a either to break up the Council for altogether, or to suspend and prorogue it from time to time, or to remove and translate it from one place to another, at their pleasure : which was a device, ^b whereby all Attempts and motions that might be made against the Enormities of the *Roman Court*, should be sure to be defeated. For above all other things

* Hist. Conc. Tridente, lib. 2, Papa Legatos suos monuit, Ne decretum ultra in Confessu promulgarent, priusquam illud Romae sibi communicasset. Sed ut mandata ab Eo expellarent, quid in Concilio propositandum, deliberandum et concludendum esset.

a Bullia Pauli 3. *Ple-nam & liberam po-te-
statem & facultatem,
quandocunque vobis
videbitur, Concilium
de Civitate Tridentina
ad quancunque alias
commodiores, de qua
vobis etiam videbitur,
transfereendi, & mu-
tandi, ac illud in ipsa
Civitate Tridentina
supprimendi & dis-
vendi vobis concedi-
mus.*

*b Hist. Conc. Trid.
lib. 2. Quo ergo,
omnem deliberationem
Curia Romana studiis
adversari facile erat
interrupitur.*

^b Ibid. *Ne unquam quacunque de causa ad disputatores de Authoritate Papa veniantur.*

^c Bull. ibid. *De Conciliis offensu omnia esse facienda.*

^d Ibid. *Illi per Literas Pontifici signacant, clasculam illam in egendo iis suis plus fairi configere,*

& ministrorum quenque prefalem Legatis exequare—Itaque re rationibus, &c. Roma diligenter consideratis, atque emendato de Legatorum scientia diplomata, absoluta iis concessa est potestat, &c.

this was the principall matter, which was given them in charge, ^b that they should not in any case suffer the Authority and power of the Pope to be questioned. There was a proviso in the first words of the Bull, ^c that they should doe nothing without consent of the Councell, but ^d afterwards that clause was thought needfull to be altered, and the Legates had an absolute power given them, independent of any but the Pope himself, whose service they only attended.

CXC. Two Months pasted after their comming to Trent, before they got Twenty Prelates into their company, and becaule they were somewhat ashamed to begin their Oecumenicall Councel, (as they are not ashamed to call it) with so small a Number, they perwaded the Pope to put it off for Eight Months longer; though much adoe they had to perwade the Prelates to stay all that while with them. But by the Months of December and Januay following (having in the mean while contented the poorer sort of Bishops with a pension of forty duckets a piece procured for them out of the Popes Coffers,) they grew to somewhat a greater Number. For besides the Legats, and the Cardinal Bishop of Trent, there were present Four Archbishops, Eight and Twenty Bishops, Three Abots, and Four Generals. And ^a these Three and Forty Persons made the Generall Councel. Among whom ^b Two of the Archbishops were

^a Hist. Conc. Trid.
ibid. Ex quibus 43.
Concilium illud Gene-
tale consilabat.

^b Ibid. & apud Sleidan. lib. 17. *Cateran in quatuor illis Archiepiscopis erant duo, velut personati.* *Olaus Magnus Upalensis, & Robertus Venantius Scorus, Armacanus.* *Erat autem hic cecus, & ta-*
mam non solam missificabat, verum etiam per culeres equos currebat. *Hos ergo duos Pontifex in Catu Tri-*
dentino esse voluit, ostensionis causa tamquam, quasi isti duo populi tam longinquij, Gethi & Hiberni, pene sta-
tum ipsius agnoscerent, cum illi revera, prater umbras, et nudum Thulium, nihil haberent.

only

only Titular, being the Popes Pensioners at *Rome*, and now sent to *Trent*, to increase the Number, and to depend upon the Legates; but in those Churches, whereof they bare the Names, had they nothing to do; nor were they any lawfull and true Bishops at all. The one of these was *Olaus Magnus the Goth*, who went for the Archbiishop of *Vpfale* in Suedeland; and the other Blind *Sir Robert the Scot*, who appeared for the Primate of *Armaugh* in Ireland, and of whom it was then commonly said, that as poreblind as he was, yet had he the commendation to ride post the best in the world. And with these men they began their *Oecumenical Chapter at Trent*.

CXCI. Where the ^a *First Session* was spent in Ceremonie, and opening the Council; the ^b *Second* in prescribing Orders to themselves and their families; the ^c *Third* in reciting the Symbole of the Church, which we call the Nicen Creed; (and it had been well, if they had extended it no further, with * adding so many New Articles of Faith to it, as afterwards they did;) But in the ^d *Fourth Session* they began their *Anathema's* and Cursed all other persons of the world, that did not receive their NEW CANON of SCRIPTVRE, in such manner and form, as they were then pleas'd first to appoint it. And this bringeth the story of their proceedings home, to that matter which we have set forth in all Ages of the Church before.

CXCII. At this Assembly in *Trent*, they had their private *Congregations*, which were appointed to be kept twice a weeke at one of the Legates Houses, for the proposing, debating, and framing of all their *Decrees*, before they were brought to be voted and defined abroad in any publick *Session*; for by this means the Legates would be sure, either to have every

^a 13 Decemb. 1545.

^b 7 Januarii 1546.

^c 4 Februarii 1546.

* In Bulla Papæ Petri Quarti.

^d 8 Aprilis An. Dom. 1546.

every thing prepared to their own mind, and be able to number the voyces before hand which way they would be given, or els not to suffer the matter to be brought to any open definition in their Council at all. The CANON of the SCRIPTVRE therefore being propos'd and discoursed of in four Congregations, ſome urged the diſtincſion that Saint Jerom had herein made, as a known Rule and direſtion for the Church, to whom they added S. Auguſtine and S. Gregory, who both made a diſference between the Canonical and the Other Bookes of Scripture in the Old Teſtament. Some thought it better to make no diſtincſion at all, but to follow the Council of Carthage, or Pope Innocent the first by making a generall Catalogue of all the Books together, and to ſay no more. Others desired to have them ſorted into Three Ranks, the first of thofe which have been alwayes held and believed to be divine; the Second of ſuch, as have been queſtion'd by ſome particular men, but received into Canonical Authority by the Church; and the Third of thofe, whereof there hath never been any auſſurance, which are the feven Bookes of Tobit, Wiſdom, Eccleſiaſticus, Judith, Baruch, and the Maccabees, beſides ſome Chapters of Daniel and Hefter. But there were certaine perſons among them, (of whom Catharin was the chief, who made it a mayne part of his buſines, to oppoſe the writings of Cardinal Cajetan,) that would needs haue them all declared, to be in all parts, as they ſtand in the Latin Bible, of Divine and Equal Authority: Only the Book of Baruch troubled them, which was never put into the Number, either by the Pope, or the Council of Carthage; but howſoever, because it was ſometimes read in the Church, this alone was thought reaſon enough by them, to haue it made Canonical. And in the end the voyces of

of these men, with some others that were got to be of their faction, (though by divers of the more learned sort there confronted,) made the major part of XLIII, or some Few Persons more, and prevailed for an *Oecumenical Decree* of all the Bishops in the world.

CXCIII. For when the day of Session came, this Decree was drawn up and voted by them, "That the Sywood doth receive with *EQVALL Veneration*, all the Books of the Old and New Testament, together with the unwritten Traditions belonging both to Faith and Manners, as proceeding from the Mouth of Christ, or dictated by the Holy Ghost.—That among these Bookes, Tobit and Judith, Wisdom and Ecclesiasticus, Baruch and the Maccabees, together with the Parts of Daniel and Hester ought to be numbered;—And That if any person doth not receive them All as Sacred and Canonical—Let him be Accursed.

verentib[us] suscipit et veneratur. *Sunt vero Libri Sacri, ne cui dubitatio subrori possit, quinam sint, hi in-*
frascripsi; *Testamenti Veteris Quinque Moysi, Iosua, Judices, Ruth, Quatuor Regum, Duo Paralip. Es-*
dras, Nehemias, Tobias, Judith, Esther, Job, Psal. Parabol. Ecclesiastes, Cant. Cantico, Sap. Ecclesiasti-
cus, Esaias, Jerom. Barue, Ezech. Dan. XII Proph minoribus, & Duo Maccabaorum.—Si quis autem Libros
dissimilis integras cum omnibus suis partibus—pro Sacris et Canoniceis non suscepit ANATHEMA SIT.

CXCIII. Wherein that which they define concerning *unwritten Traditions*, is no lessle against the Truth, and against all Antiquitic, then what they determine so rashly, and yet so magisterially, without any example, or *Catholick Tradition* before them, about the *New Scriptures*. But as they had neither *Council*, nor *Father*, nor *Schooleman*, nor other writer, that ever spake like them in former Ages, so at this very time, they had none but their own small and inconsiderable number to give a suffrage to this their Synodicall; or (as they most untruly and vainly called it,) their *Oecumenical Decree*. For of the Greek Church they had not one, unless it were somesuch

^a Conc. Trident. Sc.
4. *Sacra-Sancta, acu-*
menica &c generalis
Synodus Tridentina—
Omnes Libros iam ve-
te: et quidam Novi Testa-
menti, cum uniusque
unus Deus sit Author,
nec non Traditiones ipsa-
fas (sine scripto) tum-
ad FIDEM, cum ad
Mores, pertinentes, tan-
quam ore tenus à Chri-
sto, vel à Spiritu San-
to dictata—PART
pietatis affectu ac Re-

as blind Sir *Rgbert of Scotland* was ; of the English as few, (for the Bishop of Worcester *Richard Pates* was not yet come among them, and when afterwards He went thither, He was there but in a private and personall capacity, having no employment given him from the *Church of England*,) of the *Helvetian, German, and Northern Churches* none ; of the * French Scarce Two, of the *Spaniſh* not many ; all the rest we find to be *Italians*, (and they, as yet, no ſuch great number of them neither,) among whom divers ^a were the *Popes Pensioners*, and ſent thither ^b to outballance other mens voyces ; ſome of them titular, and ſome ^c unlearned. And was it ever heard of in the world before, that XL Bishops of *Italy*, alſiſted peradventure with half a Score others, ſhould make up a *General Councel* for all *Chriftemdom* ? wherein, as there was not ^a any one greatly remarkable for learning, that voted this *Canonical Authoritie* to thoſe Bookes, which by the Consent of the Oriental and Occidental Churches were ever held to be *uncertain* and *Apocryphal*, ſo ſome of them were Lawyers, perhaps learned in that profession, but of little understanding in Religion ; and though otherſome were Divines, yet many of them were of leſſe then ordinary ſufficiency ; but the greater Number

Trid. interfice jubet, & ad viuum quotidiamnum aureos das *Menſtrus quindecim.* ^d *Claud. Eſpſt.* digreſſ. 1. ad. 1. cap. epift. ad *Titum.* *Fallum* eſt poſterioribꝫ *Seculis*, ut quod meriti in *Conc. Basili. Ludovicui Arelatensis* gaſtrebarū ; in *Concil. id Demeti* ſtat, & necneſſario ſiat, quod *Nationes* placeat *Palice*, ut quæ ſola *Episcopatum*, (qui et ipſi ſoli vocem illic decisivam habent,) numero *Nationes* alioſ ſequuntur, aut ſuperer, ſicut ſcripti lib. 1. de *Geffis ejus Concil. Aeneas Sylvius nomen Pius.* *Hac illa ej. Helena,* quæ imper *Tridenti* obtinuit. ^e *Alf. à Castro, de huc. Punit. lib. 3.* *Erum aliqui nec bene Latinè le-* gere moventur. *Cujus rei exempla* ſunt *Epifcopi Italici.* ^f *Hift. Conc. Trid. lib. 2.* *Audax in capum* videbatur 5. *Card. q̄ 48.* *Epifcopos* auſtoritatem *Canonicaſ Libris* auctiſ ſi *Apocryphis* dare. In his tamen praefulibus non temerē reperiri aliquem praeſertim doctrina laude inſignum ; *Leguleios* eſt ali- queſ, in *juris* profiſione ſorid dolles, ſed *Religionis* non admodū in intelligentes, perpucios Theologos, enigia eruditione inſra vulgaſ *Iberogorum*, plerique *Aliaticos*, ex iis aliquoſ titulares tantum. ^g *Epifcopus Mag- na partern Civitatum adeo ministrat, ut ſi quisque clerum & populum cui praefit, reſerat, vix annis illi- ſimam Orbis Christiani partem repreſentent.*

were

were Courtiers, and Bishops of such small places (or dignities only titular,) that Supposing every one to represent the Clergy and people from whom he came, it could not be said, that one of a Thousand in *Christendome*, was represented in this pretended Council.

CXCV. Those few Persons that voted this *New Decree*, alledged for themselves the Canon of the Council at *Carthage*, and the doubtfull Decrees of Pope *Innocent* and *Gelasius*. But if they had followed any of these Patterns, they would never have put the Book ^b of *Baruch* into their Canonical Catalogue; nor said, that any of the *Rest* (now contested) ought ^c to be the *Rule of Faith*, no lesse then those which are not contested; nor would they have added their *Anathema* against all men that were otherwise minded. How those *Two Popes*, together with ^d *S. Augustin*, and the *African Council*, are to be understood, and taken in that sense, which may not contradict both themselves, and the univerfall doctrine of the Church in their times, and in all times before them, we have at large set forth in their own *Ages*, nor can any thing be brought more to the purpose or better and more truly to expound them, then the judgement of *Tosstatis*, and *Cardinal Cajetan*, who for the happines and depth of their understanding, as likewile for their admirable industry and diligence, were accompted the prime Divines of those times wherein they lived, and many more ages besides, being so well read in the *Scriptures*, together with the *ancient* and later *Doctors*, whom they had studied from their child-hood, that there was no Prelate or person in the *Council of Trent*, who might have thought himself too good to learn of them. And if in this little new *Council* and *decree* they had proceeded no further then *S. Augustin* or the *Africans* and *Innocent*

F f

did

^b Concil. Trident. Sess.4.

^c Ibid. Omnes itaque intelligent quibus potissimum testimonis ac praefidis in Confirmandis Dogmatis, &c. ipsa Synodus nra sit. Hoc est, Liberis omnibus praeditis.

^d Lib. 2. de Doctr. Christiana,

did, there might have been some tolerable fence and explication given of it; whereas by the Termes wherein they have now addressed it, they have left the world no way, either to reconcile it to the former, or to render it sufferable to the future ages of the Church. For whosoever receiveth this *Council of Trent*, he must not only receive the controvered and additional *Books of the Old Testament*, as permitted to be read for instruction and good examples of manners, (which was all that ever the *Church* allowed to them;) but he must likewise take and believe them, *under pain of eternall damnation*, to be in all parts *Equall* and of like *Autoritie* to the writings of *Moses and the Prophets*, for the establishting of his *Faith*, and founding the maine points of his Religion upon them: And, which is more, must not only believe so *himself*, but be bound also to believe, that *every one is damn'd*, who doth not herein believe as much as he, or thinketh any man can be *Saved*, that believeth otherwise then he, and the *Council of Trent* doth. Which shutteth up the dores against all moderation, & Christian Charitie, from ever comming in, to abide in their dwellings that are tyed to maintaine their owne Error (this and many more) with such passionate severity.

CXCVI. Somewhat they think is said to defend this *Decree* of their *Council* from noveltie, when they produce Pope *Eugenius*, and the *Council of Florence*, delivering to them the same *Canon of Scripture*, which they have delivered to others; and which he received (at neare a thousand yeeres distance) from *Gelasius*; *Gelasius* from *S. Augustin*; *S. Augustin* from the *Council of Carthage*, and the *Council of Carthage* from Pope *Innocent*; For these be all the *Autorities*, whereunto they are able to pretend for XV hundred yeeres together, and upwards, since their *New Canonical*

*a Concil. Trid. Sess. 4.
Si quis ipsos Libros
cum omnibus suis parti-
bus, &c. Non confite-
perit, ANATHEMA
SIT. Ex in Bolla Pa-
pa Pil. 4. ad finem
Concili. de Professio-
ne Fidei Tridentina.
EXTRA HANC
VIDEM NEMO PO-
TEST ESSE SAL-
VUS.*

Canonical Scriptures were first written. But , besides that these Authorities are some of them uncertain, and some misconstrued, and that none of them were ever taken (during all the respective ages before, neither by one Writer, nor other,) in that sense to which the Masters and the Disciples of *Trent* have lately stretch'd them ; we will be bold to lay , that they shall never be able to shew the Curstnes of their *Anathema* out of any , or all these Authorities together. For howsoever after *S. Augustin's* time, they may happen to find Two or Three Writers, that sometimes numbred the *Books* promiscuously , as he and the Council of *Carthage* did , yet they can never find , that any of those writers either made the Ecclesiastical Books EQVAL to the Canonical in their proper nature and Authority , or that *Gelasius*, or *Eugenius* himself , (if the wandring *Decrees* that goe under their Names were worth the while to be here mentioned,) set their *Anathema* and their *Curse* upon any man; to exclude him from the Communion of God's Church upon Earth , and from all interest in the Kingdome of Heaven , if he would not forsake the *Old Canon* , to follow the *New* , and make no difference at all between *Moses* and the *Maccabees* : For this is it , (making the Two Canons EQVAL , and pronouncing them ACCVRSED that were otherwise minded,) which the Council of *Trent* hath done, and done it the first of any other Persons in the world.

CXCVII. For which their doings herein they have nothing to plead. For either must they plead the common *Testimonie* of the Church before them, or a peculiar *Revelation* given them to this purpose by God himself, or the special *power* of their owne Church , to alter and advance the former condition of the *Books* (now debated) at their pleasure. But

F f 2 first,

^a Bellarm. de verbo
Dei. lib. 1. cap. 10.
Sect. Iraque. Non di-
cimus, Eccleſiam, id
est, Papam posse pro
ſue arbitriuſe facere,
Librum Canonico, &c.
Fatuorum enim Eccle-
ſiam nullis modo poſſe
facere Librum Cano-
nico de Non Cano-
nico, nec contraria; ſed
tantum declarare, quis
ſit habendus Canoni-
cus; & hoc non teme-
re, nec pro arbitriuſe,
ſed ex veterum iſti-
monis, &c. Which
Teſtimonies have been
fully related, & pro-
ved to be againſt him
in this Scholaſtical
History, and Treaſie
of them all.

first, the *Teſtimony* of the Catholick Church, whereby this Controversie, (to manifest the Perpetuall Tradition, or matter of fact in it,) ought to be decided, is altogether againſt them, as we have produc'd and proved it in every *Age* both under the *Old Testament*, and under the *New*. Then, to any ſpecial Reuelation that they had about this matter, they doe not pretend themſelves; nor are there any ſuch *New Reuelations* given in theſe times, (and where they are pretended, they are never to be admitted,) which be oppoſite to the *Ancient Rules of Verity and Religion* received by the Church of God in all times heretofore. And for the Power that they had at *Trent*, to regulate either their owne Church, or any other, in things of this nature; as we know none they have, ſo is it their owne ^a Confefſion that none they ought to have, challenging no other power in this particular, then only to *Declare* what Books were truely and properly Canonical in the Church before, and not to *make* them ſo, otherwise then God had formerly both *made* and *declared* the perfect CANON of HIS SCRIP-
TVRES to their hands.

CXCVIII. When they cannot tell else what to say, they are (ſome of them) content now, to let the Books, (promiscuously numbered in one general Catalogue,) be diſtributed into Two ſeveral Ranks of a ^b First and a Second Canon. And truly for as much as perteineth to them in the *Old Testament*, (for we acknowledge no ſuch diſtribution in the *New*,) there may be a good uſe made of this diſtinction, whereby to reconcile the Epiftle of Pope *Innocent*, (if ever there was any ſuch,) and the Catalogue, that *S. Augustin* and the Council of *Carthage* made, ^c nunc ad Nobis Deutero-
Canonici dicuntur, illi ſum, de quibus, quis non ſtatiū ſub iſpis Apoſtolorum temporibus, ſed longe post ad
notitiam totius Eccleſia peruenirent, inter Catholicos ſunt aliquando ſententia accepit, veluti ſunt in V. T.
Libri Tobie, Judith, Baruch, &c.

^b Sixt. Senens. Bibl.
lib. 1. Sect. 1. Canoni-
ci Libri duobus inter-
ſe Ordinibus diſtingui-
untur; quorū alter
Prior eſt, alter Poſte-
rior.—Canonicī Primi
Ordinis, (quos Proto-
Canonicos appellam^b.)
ſunt indubitate fidei.—
Canonicī Secundi Or-
dinis, (qui olim Eccle-
ſiaſtici vocabantur, &
nunc ad Nobis Deutero-
Canonici dicuntur,) illi ſum, de quibus, quis non ſtatiū ſub iſpis Apoſtolorum temporibus, ſed longe post ad
notitiam totius Eccleſia peruenirent, inter Catholicos ſunt aliquando ſententia accepit, veluti ſunt in V. T.
Libri Tobie, Judith, Baruch, &c.

to the Universall Consent of the Church, before, and after their times. For the *Second Canon* was never made EQUAL to the *First*, nor did they intend to attribute the LIKE Authority in all things to all the Books of either sort together. But in the meane while there will be no such use of this distinction had, to reconcile the Decree of the Council at Trent, either to S. Augustin, or to S. Augustin's Ancestors, or to any other Ecclesiastical writer that follow'd him. For our new Masters will by no meanes grant, that the Books of the *Second Order* are to be distinguished from the *first*, as any way *Second* or *inferior* to them in dignitie, but contend and believe, that they have both alike as much *Truth*, & *Equally* as much *Authoritie*, the one as the Other ; admitting no other difference betweene them, then a difference of Time only, wherein they were written, and made knowne to the world ; and hereupon commanding all the world, upon paine and perill of their Eternal perdition, to believe as they doe, (or at least say they doe, if a man might believe and trust them,) that it is no lesse a necessary Article of the Christian Faith to believe the Books which we call *Apocryphal*, to be as Canonical as the other are, and both to be penn'd by the Holy Ghost, then to believe that God is the Creator of Heaven and Earth, or that Christ was Borne of the Blessed Virgin ; for they have ^a put both these, and the Decrees of the

Constitutiones.—*Sensum S. Scripturæ*.—*Sistem Proprietate Sacraentorum*.—*Doliriam de peccato Originali*, & *Justificatione*.—*Proprietatum & proprium Missæ Sacrificij pro vivis & defunctis*.—*Transubstantiationem*.—*Communionem sub altera tantum Specie*.—*Purgatorium*.—*In locutionem Sanditorum*.—*Imaginem uenerationis*.—*Indulgentiarum potestatem*.—*Romanam Ecclesiam omnium Ecclesiistarum Matrem & Magistrum*.—*Romanum Pontificem B. Petri Successorem*. & *Iesu Christi Vicarium*.—*Cateeta item OMNIA à Tridentina Synodo tradita, definita & declarata, indubitanter recipio atque proficeo, simulque contraria Omnia, atq[ue] Hates s[ed] ab Ecclesia (Roma) à predicitâ) damnatas, rejicias, & ANATHEMATIZAS.*—*EGO Pariter DAMNO, REFICIO, ANATHEMATIZO. Ilanc veram Catholicam FIDEM, Exira quam NEMO SALVUS ESSE POTEST*.—*veraciter tene*.—*spando, vovo, ac juro. Sic me Deus adjuvet, & bac Santa Dei Evangelia*.—*Nulli ergò omnini hominum licet hanc paginam nostra voluntatis, & Mandati infringere*.—*Si quis autem hoc attentare presumpsit, indignationem omnipotentis Dei, ac Be. Petri, & Pauli Apostolorum ejus, se neverit incusurum.*

Council.

^a Concil. Trid. in Bulla super forma Juramenti Professio- nis fidei.—*Ut unus eisdem Fidei Pro fessio uniformis ab Omnibus exhibeat, unicagię & certa illius Forma cunctis in notesiat. Formam ipsam publicari fecimus*—*& iuxta haec an non aliam formam, profes sionem Fidei solen niter fieri auditoriae Apostolicae diffiri debet principiendo. Mandamus, buijsmodi sub te nore. EGO N. firmā fide credo & proficie Omnia & singula, que continentur in Symbolo FIDEI, quo S. ROMANA ECCLESIA uirat. viz. CREDO in Unum Deum Patrem Omnipotentem, Fallorem Celi et Ter re, & in Unum Dom inum Iesum Christum Filium Dei—qui in carnauit est de Sp. S. ex Maria Virgine, &c.—Eisdem Eccles ia Observationes &*

Council of Trent together, all into One and the same *Creed*; without which, (according to their New, uncharitable, and unchristian Religion,) *No Body can be Saved*. Wherein they have set themselves at open defiance with the Church, and *Cursed* that which *God hath Blessed*. But while we are in awe of *s.* * *John's Curse*, we feare not *theirs*; and by the grace of *God our Foundation*, which is ^a built upon the *Prophets and Apostles*, ^b standeth sure.

* *Revel.22.18.*

^a *Ephel.2.20.*

^b *2 Tim.2.19.*

CHAP. XIX.

The Conclusion and Summary of all the Former CHAPTERS.

CXCIX. **T**HE Conclusion therefore of all this discourse will be, That the *Religion* of the *Church of Engl.* in her *Article* concerning the *Holy Scriptures* (whereunto the publick Confessions of the *Reformed & Protestant Churches* abroad, besides the *Christians* of the *East and South Parts* of the world be agreeable) is truly *Catholic*. That the *Ancient Church* of the *Old Testament* acknowledged no other Books to be *Canonical*, then we doe. That our *Blessed Saviour* and his *Apostles* after him received no other. That the *Several Ages* following adhered to the same *Canon*. That the *Authors* of the Books of *Tobit* and *Judith*, and the rest of that order, were no *Prophets* inspired of *God* to write his *Authentical Scriptures*. That they who first put these *Deutero-Canonical or Ecclesiastical Books* in; the *Volume* of the *Bible*, did not thereby intend to make them *Equal* to the *Books* of *Moses* and

and the Prophets , but only to recommend them unto the private and publick Reading of the Church , both for the many excellent Precepts and Examples of life, that be in them , and for the better knowledge of the Historie and Estate of Gods people from the time of the Prophets , to the Coming of Christ . That it is not in the power of the Roman Church, nor any Other , either to make New Articles of Faith, or to make any Books Sacred and Canonical Scriptures , (so as to be the binding Rules of our Faith and Religion,) which were not such in their owne Nature before, that is, certainly inspired by God , and by his Authority only ordained to be such , from the time when they were first written. And lastly , That adhering to the ancient Catholick Faith and Doctrine of the Church , we cannot admit or approve any such New Decree as it hath lately pleased the Masters of the Council at Trent to make ; who have not only obtruded these Bookes upon their owne people , to be received as true and authentical Parts of the Ancient Testament , but have likewise damn'd all the world besides , that will not recede from the Universall Consent of the Christian Church , and subscribe to that horrid ANATHEMA , whereby they have most rashly condemn'd so many Ages of Fathers and Writers , before them. And if there were no other cause to reject the pretended Authoritie of this late and exorbitant Assembly , (as there be many more,) this only is enough.

a Nota. Ecclesiæ primi Testis antehoc Index
et de Receptis omnibus
tempore Scripturis
Sacris , qua ab ipso
Deo primam & cal-
stem sham habent ori-
ginem ; Idcirco , neque
QUO AD NOS Au-
thoritatem ullam ab ho-
minum testimoniiis in-
tueretur.

CHAP. XX.

The Remainder.

CC. **T**HERE remaines nothing now, but that having layd our Foundation sure upon the Canonical and

A TABLE of the places of SCRIPTURE that are cited in this Book.

The Number referreth to the Paragraph.

The OLD TESTAMENT.

<i>Chap. Verse.</i>	<i>Numb.</i>	<i>Chap. Verse.</i>	<i>Numb.</i>
	GENESIS.		
III. 16.	A Nd thy Hus- band shal rule over thee. 29	Lord.	100.
	DEVTERONOMY.	27. Withold not from doing good to them that need it. 65.	
X. 17.	God accepteth no man's person. 36.	VIII. 15. By me Kings reigne &c. 36.	
	II. CHRONICLES.	22. The Lord from the beginning created me. 54.	
XX. 7.	Abraham the friend of God. 38.	ECCLESIastes.	
	NEHEMIAH.	VIII. 5. Who so keepeth the Commandements, shall feele no evill thing. 49.	
VIII. 2.	8. And Ezra the Scribe brought the Book of the Law. 21.	CANTICLES.	
	PSALMES.	VI. 8. There are threescore Queenes. 102.	
XXII.	My God, my God, looke upon me, &c. 25.	ESAY.	
CXLVII.	19. He shewed his words unto Jacob, and his Sta- tutes unto Israel, &c. 17.	XL. 6. All flesh is grasse; &c. 37.	
	PROVERBS.	13. For who hath knowne the mind of the Lord; &c. 36.	
III. 3.	Let not mercy and Truth forsake thee. 65.	XLI. 8. God the friend of Abraham. 38.	
	II. My Sonne, despise not thou the chastening of the	LIII. Who hath believed our report &c. 25.	
		Aaa. LVIII.	

A Table of the

<i>Chap. Verse.</i>	<i>Numb.</i>	<i>Chap. Verse.</i>	<i>Numb.</i>
LVIII. 7. Break thy bread to the hungry. 65.		III. 5. Behold, I will send you Elijah the prophet, before the comming of the great and dreadfull day of the Lord. 4.	
XXIX. These are the words of the Letter, that Jeremy sent, &c. 61.			
XXXVI. 4. And Baruch wrote from the mouth of Jeremy all the words of the Lord, upon a roll of a Booke. 61.			
8. And Baruch did ac- cording to all that Jeremy the prophet commanded him, reading in the Book. &c. 61.			
XLIII. 5. 6. And they tooke all the remnant of Judah,—Jeremy the prophet, and Baruch the Sonne of Neriah. 61.			
LI. 64. Thus farre are the words of Jeremy &c. 61.			
EZECHIEL.			
I. 28. The appearance of the Brightnes was as the like- ness of the Glory of God. 36.			
DANIEL.			
XII. 3. They shall shine as the brightness of the firma- ment. 76.			
AMOS.			
V. 13. In that time shal the prudent man keep silence. 65.			
MALACHY.			
III. 1. Behold, I will send my Messenger, and he shall prepare the way before me. 4.			
		APOCRYPHA.	
		I. ESDRAS.	
		III. 12. Truth is the stron- gest. 39.	
		II. ESDRAS.	
		I. 30. I gathered you to- gether as a Hen gathereth her chickens under her wings. 39.	
		VIII. 3. There be many cre- ated, but few shal be saved. 39.	
		TOBIT.	
		III. 7. Give almes of thy Substance. 39.	
		15. doe that to no man, which thou hatest to be done to thy self. 39.	
		17. Beware of all whor- dome. 39.	
		IVDITH.	
		VIII. 36. What things he did to Abraham. 38.	
		ESTHER.	
		X. 5. Then Mordochy said, I remember a dreame, &c.. 56. 71.	
		WISDOME.	
		III. 7. The just shall shine as the Sunne. 76.	
		III. 10. Enoch was transla- ted &c.. 36.	
		11. The	

of the Places of Scripture.

<i>Chap. Verse.</i>	<i>Numb.</i>	<i>Chap. Verse.</i>	<i>Numb.</i>
II. The righteous man is speedily taken away , least wickednes should alter his understanding. 81. 84.		PRAYER of MANASSES.	
VII. 26. Wisdome is the Brightness of everlasting light. 36.		o. Repentance is not for the just, but for Sinners.	39.
IX. 13. What man is he, that can know the counsel of God. 36.		I. MACCABES.	
ECCLESIASTICVS.		III. 59. Judas and the whole Congregation of Israel or- deined , that the dayes of the Dedication of the Altar should be kept in their season , from yeere to yeere.	40.
Preface. In the 38. yeere and the time of King Ptolemy , after I came into Egypt. 88.		II. MACCABES.	
VIII. 5. Who so keepeth the Commandement , shall feele no evil thing. 49.		VII. 1. And it came to passe also, that Seven Bretheren with their Mother were tor- mented, &c. 40.	
XI. 17. All flesh waxeth old as a Garment. 37.		XIII. 41. He fell upon his sword , choosing rather to dye manfully , then to come into the hands of the wicked. 81.	
XXII. 14. From the beginning, and before the world , I was created. 54.		THE NEW TESTAMENT.	
XLII. 14. Better is a man that doth ill , then a woman doing well. 29.		S. MATTHEW.	
BARVCH.		VII. 12. Whatsoever ye would that men should doe unto you , even so doe ye unto them, for this is the Law , and the Prophets. 39.	
III. 7. Sacrificing to Di- vels. 39.		IX. 13. I came not to call the Just , but the Sinners to re- pentance. 39.	
SVSANNA.		XI. 13. All the prophets , and the Law prophecyed till Iohn. 4.	
1. There was a man in Babylon , &c. 49. 73.		Aaa 2 XIII.	
BEL; AND THE DRAGON.			
3. Now the Babylonians had an Idol called Bel , &c. ibid.			

A Table of the

<i>Chap. Verse.</i>	<i>Numb.</i>	<i>Chap. Verse.</i>	<i>Numb.</i>
XIII. 43. Then shall the Just shine as the Sunne.	76.	XXVIII. 23. Perswading them concerning Jesus both out of the Law, and out of the Pro- phets.	32.
XXVII. 9. By Jeremy the pro- phet.	41.		
	S. MARK.		ROMANS.
I. 1.2. The Beginning of the Gospel of Jelus Christ, as it is written in the Prophet, &c.	4.	III. 2. To whom the Or- acles of God were comitt- ted.	17.
	S. LVKE.	VIII. 8. They that are in the flesh, cannot please God.	83.
I. 70. As he spake by the mouth of his holy prophets.	1.	IX. 4. Whose is the Adop- tion &c.	73.
XI. 41. Give Almes of what you have.	39.	XI. 34. Who hath known the mind of the Lord, or who hath been his Counsellor?	36.
XXIII. 27. And beginning at Moles and all the prophets, he expounded unto them in all the Scriptures.	30.	XIII. 1. The powers that be, are ordeneid of God.	36.
	44. All things must be fulfilled, which were written in the Law of Moles, and in the prophets, and in the Psalmes.	30.	I. CORINTH.
	S. IOHN.	X. 10. They were destroy- ed by the destroyer.	38.
X. 22. And it was the feast of the Dedication.	40.	20. Sacrificing unto Di- vells.	39.
	ACTS of the APOSTLES.		II. CORINTH.
VII. 42. The Booke of the Prophets.	19.	XIII. 8. We can doe no- thing against the Truth.	39.
XXIII. 14. Believing all things which are written in the Law, and in the Prophets.	32.	GALATHIANS.	
XXVI. 22. Saying no other things, then those which the Prophets and Moses did say.	32.	II. 6. God accepteth no mans person.	36.
		EPHESIANS.	
		VI. 9. Neither is there re- spect of persons with him.	36.
		COLOSSIANS.	
		I. 15. The Image of the invisible God.	36.
		I. THESSALON.	

Places of Scripture.

<i>Chap. Verse.</i>	<i>Numb.</i>	<i>Chap. Verse.</i>	<i>Numb.</i>
III. 3. Fly fornication.	39.	The Spirit that dwelleth in us	
II. TIMOTHY		lusteth to Envie.	41.
III. 8. As Jannes and		I. S. PETER.	
Jambres resisted Moses.	41.	I. 24. All flesh is as Grafts,	
16. All Scripture is of		&c.	37.
divine Inspiration.	1. 32.	II. S. PETER.	
HEBREWS.		I. 19. We have a sure	
I. 1. God spake of old		word of prophecy.	32.
time to our fathers by the pro-		21. The Holy men of	
phets.	32.	God spake as they were moved	
3. The Brightness of		by the Holy Ghost.	1.
his father's glory.	36.	S. IVDE.	
XI. 5. Enoch was transla-		Ver. 14. And Enoch also the	
ted.	36.	Seventh from Adam, prophesi-	
35. They were tortu-		ed of these, saying, Behold, the	
red.	40.	Lord commeth with ten thou-	
37. They were sawne		sand of his Saints.	41.
asunder.	40.	REVELATION.	
S. IAMES.		II. 1. Unto the Angel of	
I. 10. All flesh is as		the Church of Ephesus.	47.
Graffe.	37.	III. 1. Unto the Angel of	
II. 23. The Scripture was		the Church in Sardis.	47.
fulfilled, which said, And		XXII. 18. If any man shall	
Abraham was called the friend		adde unto these things, God	
of God.	38.	shall adde unto him the plagues	
III. 5. The Scripture saith,		that are written in this Book.	5.

FINIS.

A CHRONOLOGICAL TABLE of the AUTHORS, whose TESTIMONIES are produced in this *Scholastical History.*

The Number referreth to the Paragraph:

Cent. An.Chr.	Numb.	Cent. An.Chr.	Numb.
I. —		alexandria, who set forth the Original, and several Translations of the Bible,	49
34 <i>Christ's own Testimony.</i>	31	225 <i>Julius Africanus</i> , who lived with Origen,	50
100 <i>Hisholy Apostles &c.</i>	32,	250 <i>S. Cyprian the Martyr, and Bishop of Carthage in Africk,</i>	52
edem <i>Josephus</i> } for the ancient Church of the tempore <i>Philo Jud.</i> } Hebr.	24	IV. —	
II. —		320 <i>Eusebius</i> , the Bishop of Cæsarea in Palestine,	53
102 <i>Clemens Romanus Episcopus,</i>	44	325 <i>The First General Council of Nice under Constantine the Emperor.</i>	54
105 <i>Apostolical Canons</i>	45	340 <i>S. Athanasius</i> , the Archbishop and Patriarch of Alexandria,	55
110 <i>Dionysius the Areopagite</i> , who is said to have written the Eccl. Hierarchy,	46	&c.	
160 <i>Melito</i> , the Bishop of Sardis in Asia,	47	350 <i>S. Hilary</i> , Bishop of Poictiers in France,	57
164 <i>Justin the Martyr</i> , a Doctor in Palestine,	48	360 <i>S. Cyril</i> , Bishop of Jerusalem,	58
III. —		364 <i>The Council of Laodicea,</i>	59 &c.
204 <i>Clemens</i> , a Doctor of Alexandria, and Origin's Master,	52	374	
205 <i>Tertullian</i> , a Priest of Africk, and S. Cyprian's Master,	51		
220 <i>Origen</i> , a Doctor of A-			

of the Authors.

<i>Cent. An.Chr.</i>	<i>Numb.</i>	<i>Cent. An.Chr.</i>	<i>Numb.</i>
374	<i>S. Epiphanius</i> , the Bishop of Salamine in the Island of Cyprus,	64	<i>Council of Calcedon</i> , 85
375	<i>S. Basil</i> , the Bishop of Cælarea, in Cappadocia,	65	452 <i>Leo the First</i> , Bishop of Rome, ibid.
376	<i>S. Gr. Nazianzen</i> , the Bishop of Constantinople,	66	494 <i>Gelasius</i> , Bishop of Rome, 86
378	<i>S. Amphibolochius</i> , the Bishop of Iconium in Lycaonia,	67	VI. —
380	<i>S. Philastrius</i> , the Bp. of Brescia in Italy,	68	530 <i>Aur. Cassidore</i> a Consular man, that wrote the Tripartite History,
390	<i>S. Chrysostome</i> , the Archbishop and patriarch of Constantinople,	69	89
392	<i>S. Hierome</i> , who translated the Bible, out of the Hebrew into Latin,	70 &c.	541 <i>Iustinian</i> the Emperor, who gave the Four First Generall Councils the force of Lawes,
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		R. Hunter.
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I.

S. Ianeses his Epistle.

Never rejected, or doubted of by any entire Church, or by any Multitude of men in their publick Synodes and Confessions; but by some particular persons only, who afterwards reformed their Error. 9.74. and 192

Iannes and Lambres,

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Jeremy his Epistle.

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Jewes.

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Innocent. I.

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L.

Laodicean Council.

Vide the Council of Laodicea, in C.

Leo the Tenth.

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Lira.

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Remarkable in this Book.

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Tobit.

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83

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Trent.

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Turks.

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